

EXPLORING THE FOSTERING OF VALUES IN A SCHOOL'S VISION AND MISSION THROUGH CURRICULUM IMPLEMENTATION IN ENGLISH

By

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DECLARATION

I, Rubandhree Naicker, declare that

- (i) The research reported in this dissertation, except where otherwise indicated, is my original work.
- (ii) This dissertation has not been submitted for any degree or examination at any other university.
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Rubandhree Naicker

Professor Reshma Sookrajh

DEDICATION



I dedicate this study to Bhagavan Sri Sathya Sai Baba

EXPRESSION OF GRATITUDE

The journey towards the completion of this thesis has been one of the most transformational experiences of my life.

For this I want to express my heartfelt gratitude to my most beloved Guru and inspirational teacher, Bhagawan Sri Sathya Sai Baba. Your teachings have shaped my life.

I want to thank my dear husband, Sagie for his love, guidance and support throughout my studies. I could not have asked for a better partner to help me grow spiritually.

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I remember my late dad for the sacrifices he made in ensuring we had a good education.

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LIST OF ABBREVIATIONS

1. EHV - Education in Human Values
2. LVEP - Living Values Education Programme
3. NCS - National Curriculum Statement
4. NQF – National Qualifications Framework
5. NEA - National Education Association
6. OFSTED - Office for Standards in Education
7. SAISSE - South African Institute of Sathya Sai Education
8. SMSC - Spiritual, moral, social and cultural
9. SSEHV - Sathya Sai Education in Human Values
10. TA - Teacher A
11. TB - Teacher B
12. TC- Teacher C
13. UK- United Kingdom

ABSTRACT

Vision and mission statements are developed by schools to give purpose and direction to all those who work in these institutions. They also articulate the values that the organisation endeavours to promote. This case study demonstrates how an independent school fosters values in the vision and mission statement through curriculum implementation. The school offers a values education programme in conjunction with the National Curriculum Statement. This is done through the example of the English curriculum in a primary school. The challenge for the National Curriculum Statement is how to promote the goals and values of social justice, equity and democracy, by integrating them across the curriculum. The Department of Education views values development as being crucial for the personal development of the students and to ensure that a South African identity is built on values different from the apartheid era (Department of Education, 2002). The school therefore has an important role to play not only in the development of knowledge and skills of their students, but also the development of values.

This study adopts a qualitative approach which is located in the interpretative paradigm. A case study approach using multiple methods of data production was used. Document analysis, observations and semi-structured interviews were used to gather rich data. The vision and mission statement of the school was analysed to determine what values are articulated in it. Six comprehension lessons of three teacher participants were observed and a semi-structured interview was conducted with each teacher to determine what values are fostered through the teaching of English.

The findings revealed that the values articulated in the school's mission statement played a pivotal role in teaching. There was a strong relationship between the values in the mission statement and teaching of English. Teachers were successful in eliciting values during their teaching by using a variety of strategies, creating a positive classroom atmosphere and being acutely aware of the importance of being good role models. The training and support received by the teachers enhanced the fostering of values. In spite of the fact that the teachers were not involved in developing the school's vision and mission statement which was the ideology of the organisation that started and manages the school, their belief in the values programme motivated its successful implementation.

CHAPTER ONE

INTRODUCTION AND OVERVIEW

1.1 Introduction

Since South Africa became a democratic country in 1994, there was an urgent need for changes in education policies. The need to sanitise the curriculum of racism, sexism and discrimination was a priority. This was followed by a flurry of education policies to address these issues (Jansen, 1999). Education Minister Kader Asmal, who was appointed in 1991, saw the need to begin the moral regeneration process in South Africa and to use the curriculum as a vehicle to drive this process (Gevisser, 2001). The National Curriculum Statement (NCS) was to produce learners who were not only literate and skilled but also imbued with values to become active and responsible citizens. The curriculum had an equal emphasis on knowledge, skills and values. The Manifesto of Values and Education was a guiding document to help in the moral regeneration process. Sadly, these efforts did not do much to change the situation in most South African schools. Teachers were poorly trained and policy imperatives were seen as “political symbolism” (Jansen, 2001, p.199). In spite of all the well-intentioned changes and educational reforms over the last few decades, education in South Africa continues to be in a crisis (Jansen, 2001).

According to the results of the Annual National Assessments (Department of Education, 2011), learner results remain poor and crime and violence are widespread among school-going youth in South Africa (Neser et al., 2004 & De Wet, 2003). The vision “to create a prosperous, truly united, democratic and internationally competitive country with literate, creative and critical citizens leading productive, self-fulfilled lives in a country free of violence, discrimination and prejudice” (Department of Education, 2002, p.4), remains elusive.

In a South African study by Louw, (2009), it was found that the moral degeneration of our society has led to a lack of respect for fellow beings, a high crime rate, drug and alcohol abuse, promiscuity and sexual licentiousness. Students at school are ill-disciplined and display a lack of respect for parents and teachers. The students interviewed spoke freely about their use of drugs and alcohol and reported that they engage in pre-marital, often unprotected sex. They displayed negative values like dishonesty and disrespect. It was found that students did not consider their

behaviour and actions as immoral or negative (Louw, 2009, p.171). They felt that this type of behaviour was typical of modern times and adults were too old fashioned (Louw, 2009). This is consistent with the findings in studies on school violence in South Africa by Burton (2008) and Van de Merwe (2010), who observed that school violence appears to be becoming an accepted norm. Violence is becoming a legitimate way for students to resolve conflicts and deal with challenging situations. Van de Merwe (2010) found that students regard violence to be appropriate and valued behaviour and warns that a culture of violence is developing in South African schools. These observations are of great concern and one gets a sense that schools are failing in their role to prepare the youth to become responsible citizens who can take their rightful place in society.

Even the most developed countries in the world are being challenged with similar issues in education. Sanker (2004) posits that in spite of the United States being such a powerful and rich nation with an excellent infra-structure in education, the severity of discipline problems of students have escalated over the last few decades. Sanker (2004) quotes Gardner (1985) who points out that in the 1940s, the most reported offences in public schools were talking in class, chewing gum, running in halls and wearing improper clothing to school. However, by 1984, the offences became far more serious and progressed to rape, robbery, assault, murders, suicide, vandalism, extortion, drug abuse, gang warfare and teenage pregnancies (Sanker, 2004, p. 128). Sanker (2004) asserts further that the level of indiscipline in the form of insolence and refusal of students to apply themselves to their academic work is high.

It is evident that urgent solutions need to be found to address these issues if we are to reclaim our schools. Teachers, parents and community leaders agree that the moral decay in society is due to a lack of positive values. There is consensus that education should make a concerted effort to focus on fostering positive values in students in order to bring back safety and stability in society.

It is not surprising that there is a renewed interest in values education in many countries that are looking at education initiatives which focus on the holistic development of learners as an answer to society's problems. In 2002, the Commonwealth Minister for Education, Science and Training in Australia, commissioned a values education study to inform the development of a Framework

and set of Principles for values education in Australian schools (Australian Government Department of Education Science and Training [AGDEST], 2003). In Britain, the government has introduced compulsory citizenship education and its White Paper of September 2001 alludes to character education (Arthur, 2010). Over the last few decades, there have been several character education initiatives in American schools supported by state and federal funding (Davidson, Lickona & Khmelkov, 2007). An interesting observation by Arweck, Nesbitt & Jackson (2005) is that many schools have turned to spiritual organisations like the Sri Sathya Sai Organization and the Brahma Kumaris Organization which have developed values education programmes that are being adopted in public schools.

Salls (2007) suggests that when any school endeavours to introduce character education initiatives, it is important that it formulates a philosophy of education that will be used to develop and implement its programme. This could be a written statement of the values that motivate all its activities. Schools articulate this philosophy in the form of vision and mission statements (Salls, 2007).

It is against this background that a school's vision and mission statement was analysed to determine what values were articulated in it and how these values were fostered using the school curriculum in a school that offers a values education programme.

1.2 Purpose of the study

This study explored how the curriculum at an independent school was used to foster the values outlined in the vision and mission statement. This was done through the lens of the English curriculum. The literature reviewed reveals that there are limited studies on how the values in the school's vision and mission statements are fostered through curriculum implementation. Most of the studies on vision and mission were large scale studies conducted in British and American schools and were linked to school leadership (Robinson, Lloyd & Rowe, 2008; Murphy, 2005; Mulford & Silins, 2003; Hallinger & Heck, 1996; Leithwood, 1994). Studies on the values in the schools' vision and mission and how they relate to classroom teaching, is lacking. This study sought to add to this knowledge base. This research was therefore an in-depth study conducted in KwaZulu-Natal, and explored how the values in a school's vision and mission statement were fostered through curriculum implementation.

1.3 Rationale for the study

I have a personal interest in values education that stems from being a teacher for twenty-two years. Over the years I have observed how the behaviour of students has changed. There has been an increase in school violence, bullying and aggressive behaviours. Students are displaying negative attitudes towards their schoolwork and show a lack of respect for teachers. I believe that this is because students lack positive values and that schools should play a more active role in the character development of students. I have been reading about schools internationally that offer character education programmes and it was heartening to note that they had a positive effect on the students' behaviours. I was therefore interested to explore how a school fosters values using the school curriculum.

1.4 Scope of the study

This exploratory study was conducted at an independent school situated in the Chatsworth suburb of KwaZulu-Natal. The school is unique in that it emphasises character education through the use of a curriculum innovation that is used alongside the National Curriculum Statement. The school was started and is managed by the Sathya Sai Organization in South Africa. This is one of four schools in the country. The school implements the Sathya Sai Education in Human Values (SSEHV) programme that is based on the philosophy of 'educare' which balances secular knowledge and spiritual knowledge. The SSEHV programme is based on universal values that do not belong to a particular religion or faith.

1.5 Methodology

This qualitative study which is located in the interpretative paradigm, used the case study of a single independent school to demonstrate how the school fosters values in its vision and mission statement through curriculum innovation. In order for the researcher to produce rich data to answer the research questions, multiple methods of data production were used. Document analysis, observations and semi-structured interviews were used to produce the data. Three teacher participants were selected using purposive sampling. Each teacher taught English in the different phases at the school, namely, the Foundation Phase, the Intermediate Phase and the Senior Phase. Two comprehension lessons of each teacher were observed twice and each teacher

was interviewed once. The school's vision and mission statement was analysed to determine what values were articulated there. The case study approach allowed the researcher to spend time in the field, get close to the participants and gain deep insights into the phenomena being explored.

1.6 Key research questions

In order to gain an understanding on how an independent school fosters values in its vision and mission statement using the school curriculum, the following research questions were formulated:

1. What values are articulated in the school's vision and mission statement?
2. What values are fostered during the teaching of English?

1.7 Limitations of the study

Contextual: This study was conducted in one of the four Sathya Sai schools in South Africa and may not necessarily reflect how values are fostered in the other three schools in the country.

Methodological: This case study used the English curriculum as an example to conduct the study. The findings may differ if it was conducted in other learning areas.

1.8 Outline of the study

Chapter One provides a background and introduces the study, outlining the need for positive values in society. The purpose, rationale and scope of the study are discussed. The methodology employed in the study is explained and the research questions outlined. Finally, the limitations of the study are presented, followed by a brief outline of each chapter of the study.

Chapter Two provides an exposition of the literature reviewed. The different perspectives of the concepts of vision and mission are presented together with their purpose and benefits to organisations. Thereafter, the concept of values is unpacked, followed by the need for values education. Values education programmes and initiatives both international and national are explored and discussed. The concept of curriculum is explained and issues in implementation are described. The implementation of values education programmes is also explored. Finally,

Michael Apple's (2004) theoretical framework on 'ideology and curriculum' that frames this study is discussed. The values education programme that the school offers is the ideology of the organisation that started the school. This ideology is promoted by the school governing body and the Institute that manages the school. The framework of Michael Apple will be used to explore how this ideology is promoted using the school curriculum.

Chapter Three outlines the study's research design and methodology. The appropriateness of using the qualitative research design with a case study approach is presented. A discussion of the purposive sampling method and the reason for its choice is explained. The research site and its background are discussed in detail. The different research instruments used in the study, namely, document analysis, observation and semi-structured interviews, are explored in depth. The process of data analysis is explained and issues of validity, reliability and trustworthiness are dealt with. Finally, the ethical considerations taken into account in the study are outlined.

Chapter Four provides an analysis of the data produced using the three different research instruments. It is presented according to the different themes that emerged from the analysis process. The four broad themes are the school's vision and mission statement, the role of the values in the school's vision and mission statement and teaching, the fostering of values during the teaching of English and the participant's views on the SSEHV programme that the school offers.

Chapter Five, which is the final chapter, presents the findings, insights and conclusion of the study. The most interesting insight was that in spite of the fact that the participants were not involved in developing the school's vision and mission statement, which was the ideology of the organisation that started and manages the school, their belief in the values programme motivated the successful implementation of the programme. The participants were successful in fostering values during their lessons because the values in the mission statement played a pivotal role in classroom teaching. Teachers used a variety of learner-centred activities and were acutely aware of the importance of being good role models.

1.9 Conclusion

This chapter provided an overview and background to the study. It also outlined the purpose of the study and provided a rationale for undertaking the study. The scope of the study was discussed and a brief description of the methodology was provided. The key research questions that guided the study were listed and the limitations of the study were explained. Finally, a brief outline of all the chapters was provided. The next chapter will provide a review of the literature and an explanation of the theoretical framework that will be used in the study.

CHAPTER TWO

LITERATURE REVIEW

2. 1 Introduction

Chapter One provided an overview of the research, a guide to its methodologies and its structure. The purpose of this chapter is to explore exiting scholarship in the field of study and examine how different scholars have theorised and conceptualised issues (Mouton, 2006). The first part of this chapter will concentrate on the review of literature related to the topic. It starts by focusing on the different perspectives on vision and mission statements and examining their purpose and benefits in organisations. The purpose of articulating values in vision and mission statements is also highlighted. Thereafter, the concept of values is unpacked and the need for values education is explored. Values education initiatives both internationally and in South Africa are examined. Curriculum implementation is explored with reference to values education programmes. The second part of the chapter focuses on the theoretical framework that will guide this research and analysis. Michael Apple's (2004) theory on 'ideology and curriculum' will be discussed and its relevance to the study will be explained.

The study explored how the values in a school's vision and mission are fostered through curriculum implementation. This is done by observing six comprehension lessons and conducting semi-structured interviews with three teacher participants. Vision and mission featured prominently in school leadership studies (Robinson, Lloyd & Rowe, 2008; Murphy, 2005; Mulford & Silins, 2003; Hallinger & Heck, 1996; Leithwood, 1994), which examined how school leaders influence learning in the classroom. There are also studies that explored how values are fostered in the school curriculum (Bajinath, 2008; Reddy, 2007, Arweck, Nesbitt & Jackson, 2005); however, there is a gap in literature on how the values in the vision and mission statement of a school are fostered through curriculum implementation. There were marginal references made to the values in the vision and mission statement in some studies on values education (Manzo, 2005; AGDEST, 2003; Taylor, 2000). These studies will be discussed further on in the chapter.

2.2 Vision and mission statements

Developing vision and mission statements forms part of the strategic planning process in an organisation. It is the starting point for the overall strategy (Karabulut, 2007). A school can be seen as an organisation since it involves a group of people working together to achieve a common goal. Literature on vision and mission has been drawn from both education and the public and private sectors. In both research and practice, vision and mission are sometimes used synonymously (Hallinger & Heck, 2002). For the purpose of this literature review, these two constructs will be explored separately as they are two separate entities that serve different purposes.

There are many perspectives regarding the concept of vision. Bennis & Nanus (1985) see vision as an image of the future of an organisation, reflecting where the organisation is heading, while Daft (2008) considers it an attractive ideal for the future that is still to be attained. Strange & Munford (2005) agree that it provides a guide for the future but view it as a set of beliefs about how people act and interact to realise a future state. While most of the perspectives portray vision as being a sense of purpose for the future, Kurland, Peretz & Hertz-Lazarowitz (2010) contend that vision does more than this; it has the ability to inspire, motivate and rally people for a joint effort.

According to Daft (2008), a powerful vision statement has several benefits. Firstly, it links the present to the future. It connects what is going on in the present to what the organisation aspires to be. Secondly, it helps to energise and garner commitment. People want to feel enthusiastic about their work and want something to inspire them. Thirdly, it gives meaning to one's work and establishes a standard of excellence. It helps to free people from the mundane and provides a challenge that requires them to give their best.

Daft (2008) adds that a vision statement clarifies and connects to the core values and ideals of the organisation. It sets a standard of integrity for the staff. A good vision often 'brings out the best in people by illuminating important values, speaking to people's hearts and letting them be part of something bigger than themselves' (Daft, 2008, p.394).

Lushaba (2000) views mission as a means of outlining the values that the organisation holds for its customers. Other researchers share a similar perspective and posit that mission is a symbolic

expression of the organisation's interests and values (Deal & Peterson, 2009; Mintzberg, 1998; Bolman & Deal, 1996). Daft (2008) agrees that it outlines the organisation's core values but adds that it also provides a reason for the organisation's existence. Most researchers agree that a common element in an organisation's mission is the description of the values that guide the organisation.

Drohan (1999) suggests that a mission statement expresses an organization's reason for being, conveys its identity and states its purpose, focus and direction. Rigby (1998) posits that a mission statement should communicate the organization's key constituents, what it is that the organization is doing presently and ought to be doing in the future.

After considering various perspectives, Bart and Tabone (2000) agree that a mission statement is a 'formal document that articulates an organization's distinct and enduring purpose. It should answer some really fundamental questions about an organization, such as, "Why do we exist?", "What is our purpose?", and "What do we want to achieve?" In answering these questions, a mission statement becomes the cornerstone of every organisation's formal strategy (Bart & Tabone, 2000, p. 46). Although views about mission statements vary, there is agreement that it is a document that establishes the organisation's purpose and outlines the organisation's core values. It serves as a means to inspire and motivate employees to achieve the organisation's purpose.

There is agreement amongst many researchers that developing a mission statement is beneficial to an organisation and this should ultimately lead to improved performance (Atrill, Omran & Pointon, 2005; Bart, Bontis & Tagger, 2001; Bart and Baetz, 1998). Bart et al (2001) posit that the mission statement sets out the organisation's purpose and this helps to formulate realistic and coherent goals. Mission statements act as a strategic framework for the allocation of resources in an organisation (Bartkus, Glassman & McAfee, 2000) and will help to facilitate decision-making (Desmidt, Prinzie & Decramer, 2011). A mission statement can serve as an effective communication tool with internal and external stakeholders (Bartkus et al., 2000). By describing the values of the organisation, the mission statement will inspire and guide its members (Desmidt et al., 2011).

It is evident that both the vision and mission of an organisation outlines the key values that the organisation sets out to promote. These values provide direction to the organisations' activities and guide its staff towards achieving its purpose.

Most of the research on schools' vision and mission is related to school leadership (Robinson et al., 2008; Murphy, 2005; Mulford & Silins, 2003; Hallinger & Heck, 1996; Leithwood, 1994). A comprehensive research study on the effects of school leadership (Hallinger & Heck, 1996) identified vision as the most significant way through which school leaders impact learning. More recent research in this area confirmed this finding by placing vision as the second most significant way through which school principals influence learning in classrooms (Robinson et al., 2008).

There is a notable difference in the way in which researchers in instructional leadership and transformational leadership consider the use of vision in school improvement. The instructional leadership scholars posit that a school's vision, mission and goals should contain an academic focus (Robinson et al., 2008; Murphy, 2005; Hallinger & Heck, 1996), while the scholars in transformational leadership domain assert that the values inherent in the vision and mission statement should also be pursued (Mulford & Silins, 2003; Leithwood, 1994). The transformational leadership scholars believe that the academic focus is not enough. They argue that a school success should move beyond academic achievement and that values inherent in the vision and mission are equally important (Mulford & Silins, 2003).

From the literature reviewed, values feature prominently in vision and mission statements. In the next section the concept of values will be explored more in detail.

2.3 The concept of values

In unpacking the concept of values, different perspectives are presented. According to Halstead & Taylor (2000), values are beliefs or ideals for which people strive and broad standards by which particular practices are regarded as good or desirable. Muller (2004) adds that values are conceptions of what is desirable that guide the behaviour of individuals. Khanna (2000) states that a value is a principle, quality or standard that is considered worthwhile or desirable. There is consensus that values can be seen as standards or practices that people regard as desirable, that guide their behaviour.

Khanna (2000) explains that values are concepts, ideas and abstractions which people think are important in life. Values cannot be seen or perceived directly but have to be inferred from such value indicators like what people say and do. The actions as well as statements of people give clues about their values. All people have values but they may not be aware of what values are. They exist in people's minds; they are standards of conduct, beauty or efficiency that people try to maintain in life. Khanna (2000) points out further that values have emotional dimensions, a powerful emotional commitment or suggest a strong liking for something. A value is an experience, not a thing or an object (Khanna, 2000). Since values exist in people's minds and is something that a person experiences, each person develops his or her own set of values.

Since values are personal, the interesting question is, should they be 'taught or caught'? Lickona (1991) is of the view that values education is one of the hottest topics in educational circles today. While there was always suspicion about the teaching of values at schools, in terms of whose values or what values should the school promote, Lickona (1999) argues that there is a growing conviction that schools cannot distance themselves from values education at a time when our society is in deep trouble morally. Schools must do what they can to contribute to the character development of youth (Lickona, 1999).

The next section will examine what values education entails and its ability to enhance the quality of teaching, thereby improving learner performance. Some of the issues around the implementation of values education will be explored.

2.4 Values education

In this section, the different perspectives on values education will be outlined. The merits of values education and its link to quality teaching and improved student performance will be discussed. The positive relationship between student and teacher and its influence on student learning will be explored. The challenges in adopting a values education programme in schools are discussed, the need to involve the broader community is highlighted and some best practices are shared.

Values education can be seen to broadly encompass education in moral values. Moral values initiatives have been described in different ways, for example, character education (Lickona, 1991), citizenship and moral education (Halstead & Pike, 2006), education in the virtues (Carr, 2005) and the development of attitudes and personal qualities (Halstead & Taylor, 2000).

The common thread in all the different moral initiatives in education is the development of values and that schools have an increasingly important role to play in fostering personal and societal values (Lovat & Toomey, 2009). Chitkara (2003) views values education as a programme of planned educational activities aimed at the development of character. To Powney et al (1995), values education mean all aspects of the processes by which teachers (and other adults) transmit values to pupils. Recently, there has been a renewed worldwide interest in values education although it may be implemented in different ways. All the different initiatives are in response to the need to discover new ways of dealing with the persistent problems in society. These include racism, drug abuse, domestic violence, sexual abuse, AIDS and new forms of terrorism (Lovat & Clement, 2008).

Another reason for the renewed interest in values education is its ability to promote effective teaching that leads to improved performance by students. Lovat, Clement, Dally & Toomey (2010) point out that research in faith based schools suggested that the values agenda played a significant role in overall student well-being and academic success. This led to re-evaluating a values neutrality thesis in the learning environment. New questions arose about the relationship between values and the nature of teaching that has the potential to facilitate student progress, even in the face of barriers to learning and issues such as intelligence quotients and students' heritage. There is renewed optimism that effective teaching can impact positively on student performance in ways that goes beyond the influences of intelligence and heritage. Lovat et al. (2010) make reference to the Carnegie Corporation's Task Force on Learning (Carnegie Corporation, 1996), which proposed a broader definition of learning that went beyond intelligence and cognition. It highlighted the importance of the affective domain which included the social, emotional, moral and spiritual development of a student.

This is consistent with the findings of Newmann and Associates (1996) & Newmann and Wehlage (1995), that a holistic approach is important to enhance student learning. The organisation of the school focusing on the needs of the student and the wider community's

support for the school is emphasised. Student achievement is shown to depend heavily on the positive interaction between teacher and student as well as the pedagogical skill of the teacher.

Lovat et al (2010) agree that dynamic and ‘authentic’ learning requires a trusting and supportive environment. Research points to the clear link that exists between the relationship between teacher and student and student learning. In an Australian study by Rowe (2004) it was observed that students who achieved best at school rated the qualities of care and trust by the teacher as the most important. While the importance of good content knowledge and stimulating pedagogy featured prominently, it was coupled with the teacher’s interest in students and their level of trustworthiness. Hattie (2004) identified that one of the top qualities of highly skilled teachers was the respect they showed to their students. Similarly, studies by Carr (2005) & Scanlon (2004) confirmed that care and trust were qualities of teachers that students consistently highlight as being paramount to their achievement. Louden et al (2005) concluded that even when teacher practice is technically questionable, a positive relationship between the teacher and the student was able to produce better results. This is consistent with the findings of Brady (2005) which showed that the relationship between the teacher and the student was as significant as the technical proficiency used by teachers in getting the best out of their students. This is indicative of the power and benefits of a positive relationship between teacher and student. Lovat (2006) argues that the content of values education draws the teacher’s attention to aspects of their professional practice that has significant impact on students, namely care, respect and positive role modeling. This in turn results in a “network of systemic relational trust” (Lovat, 2006, p. 2) that enhances the student’s ability to produce better results.

The teacher’s positive relationship with the student and its link to improved performance are thus linked to quality teaching. Lovat & Clement (2008) point out that quality teaching is a notion that has arisen as a result of educational research in the last two decades which was concerned with identifying the factors that impact most directly on student achievement and well-being. Quality teaching is not defined as a particular teaching method, but is rather concerned with the application of appropriate pedagogies to engage the full potential of students. In a quality teaching regime, therefore, teaching and learning are not perceived to be the mere transmission of knowledge but rather as providing opportunities where both students and teachers are actively,

critically and reflectively engaged in knowledge-making. This kind of engagement will create opportunities for growth in both the teacher and the student (Lovat & Clement, 2008). Lovat et al (2010) agree that it was the Carnegie Corporation's Task Force on Learning that created the inspiration and impetus for what has popularly become known as 'quality teaching' where the full range of developmental needs of students are met. These include the social, emotional, moral and spiritual development.

Values education is therefore an inextricable part of quality teaching since it focuses on the affective domain of the students. Lovat & Clement (2008) see values education as being at the heart of all pedagogy and stress that the synergy between quality teaching and values education is worthy of consideration, both in terms of the effectiveness of values education in whatever form it takes and also in terms of the further enrichment of quality teaching itself.

Adopting or incorporating a values education programme at schools is not without its challenges. The question that arises is, what values should be fostered at the school and what values programme should be adopted. A Values Education Study that was commissioned by the Commonwealth Minister for Education, Science and Training in Australia revealed some of the challenges the schools experienced (AGDEST, 2003). The study took the form of a qualitative investigation comprising of action research with a range of schools across Australia which were funded by grants to develop and demonstrate good practice in values education. The purpose was to inform the development of a framework and set of principles for values education in Australian schools.

Values education is seen as "any explicit and/or implicit school-based activity to promote students' understanding and knowledge of values and to inculcate the skills and dispositions of students so they can enact particular values as individuals and as members of the wider community" (AGDEST, 2003, p.2). Some of the questions raised in schools were: Whose values are we talking about? What happens if my values are different to yours? Can we influence or change other people's values? Do we have a right to do so? How do we get a common understanding of what values like honesty, respect, and so on really mean to different people? How do we find congruence and commitment to the values we aspire to? Schools found that having discussions with staff and

students as well as the community was important. Several of the schools involved in the study pointed to the difficulty involved in developing an agreed set of values, especially when they are contested at the local level. Some schools conducted value audits to reach consensus as to what values should be fostered at the school while others held meetings with all stakeholders working at the schools (AGDEST, 2003).

What came out clearly in the Values Education Study (AGDEST, 2003) was that no school is an island operating separately from the broader community in which it resides, and should reflect the expectations of the community it serves. It is important to recognise that differences do exist, and there is value in exploring these through democratic processes which enable a school to adopt values that also reflect specific concerns of the local community and the context in which it operates. This therefore suggests a need for a broader, community-wide set of values which can form the basis of local discussion and interpretation in terms of the actual circumstances that exist at the school (AGDEST, 2003).

The Values Education Study (AGDEST, 2003) provides a range of examples of good practice in three important areas. These include the importance of articulating the values in the school's mission statement, developing the student's civic and social skills and incorporating values into teaching programmes across all key learning areas.

It is argued that there is a link between values education and quality teaching. Values education is seen an inextricable part of any effective teaching and learning situation because it is the heart of the moral dimension of teaching and learning (Carr, 2005, 2006) and its holistic approach contributes towards enhanced student learning. It is not surprising therefore that several values education initiatives have been started in public schools internationally. In the next section, the values education programmes being offered in the different countries internationally will be explored.

2.5 International initiatives in values education

From a review of literature on values education internationally, one notes a shift from values education being seen solely as an initiative of faith based and religious schools to public schools

(Lovat & Clement, 2008). In this section, values education programmes offered in schools in Australia, the United Kingdom, America, Taiwan and China will be explored. Case studies will be presented where possible to provide an insight into how the programmes are implemented and the benefits it brings to students.

2.5.1 Values education initiatives in Australia and Great Britain focusing on the whole school approach

In this section, values education initiatives in Australian and British schools will be discussed highlighting the need for a whole school approach to values education. A few case studies of schools will be used to demonstrate the need to include all the stakeholders when implementing such a programme. The case study of the West Kidlington Public School in Great Britain also emphasised the need to place the child at the centre of the programme.

The Australian government has made great strides in introducing values education to public, private and religious schools. The Values Education Good Practice Schools (VEGPS) project emanated from the government's commitment to values education. In 2004, a Federal Budget grant of approximately twenty-nine million Australian dollars was allocated to the initiative. This gave birth to the National Framework in Values Education (AGDEST, 2005). Values Education Good Practice Schools was the largest of these projects, consisting of fifty-one clusters of schools, a total of three hundred and sixteen schools nationally (AGDEST, 2006).

The VEGPS project Stage 1 Final Report (AGDEST, 2006) indicates that good values education requires good leadership with a vision, clear intention, creativity, good communication with all stakeholders and the co-operation of all involved in the initiative. The report is clear that good values education cannot be achieved in a purely didactic manner but requires the full support of all stakeholders. The Stage One report (AGDEST, 2006) points to the impact of values education on various facets of the school. These include the culture and ethos of the school, teacher practice, classroom climate, student achievement, student attitudes and behaviour, improved relationships of care and trust and enhanced partnerships with parents and the community.

A striking feature in the VEGPS project report was its impact on teachers. Values education enhanced professional practice, communication and relationships with students as well as improved teacher confidence and sense of fulfillment in teaching (AGDEST, 2006). Several schools that participated in the study realised that values education should start with the values inherent in the school culture. Netherwood, Buchanan, Palmer, Stocker, and Down (2007), showed the importance of beginning with the values that were at the heart of the school community. This case study is situated in a remote part of Australia which has an intersection of both indigenous and non-indigenous values systems. The programme on values education started with the extant values, including those pertaining to ancient land and spirituality attachments and then the values implied in the National Framework was introduced. This case study illustrates that for values education to succeed it cannot be imposed, since ownership and autonomy are crucial. Similarly, in MacMullin & Scalfino (2007), the values of the school, staff, students and parents were taken into account as the starting-point to the values education programme. These values were incorporated with the wider values of the National Framework. This resulted in better alignment of policy, practice and the relationships between stakeholders which resulted in positive effects on students. This case study illustrates that values education requires a whole-school approach.

The whole school approach to values education was also evident in the case study of the West Kidlington Public School in Great Britain. Hawkes (2007) points out that building positive relationship between students, staff, parents and the wider community were of paramount importance. While using the holistic approach special emphasis was placed on the child. The child was the centre of focus at West Kidlington. Showing respect to the children and developing a relationship with each child was seen as essential to improve the individual student's progress. Children were considered to be reflective learners and emphasis was placed on creating an environment where each child's potential could be developed, supported and encouraged. Focusing on the emotional life of the child was considered important because of its effect on their willingness to learn. It was assumed that children who were emotionally stable are able to apply themselves better to learning and will be able to develop healthier relationships with adults. It was found that these positive effects flowed over to discipline and high academic performance (Hawkes, 2007). Lovat & Clement (2008) agree that values education requires

supportive relationships from the classroom, extending to the parents and wider community. The transformation at West Kidlington also suggests that the benefit of values education in developing the affective domain of students leads to a positive effect on student progress in academic learning as well.

Schools in Britain are under pressure from government to fulfill the need to include a values component in the curriculum. The next section will explore how some schools are complying with the legislation by the government.

2.5.2 Values education initiatives by British schools to fulfill government legislation

This section will highlight the British government's legislative requirement to include values education in the curriculum. A study by Arweck et al (2005) will be used to demonstrate how some schools are fulfilling this requirement by using values education programmes from two spiritual organisations, namely, the Living Values: an Educational Program (LVEP) from the Brahma Kumaris Organization and Sathya Sai Education in Human Values Programme (SSEHV) from the Sri Sathya Sai Organization.

Arthur (2005) notes that character education has returned to the agenda of British education policy, having been largely neglected since the 1960s due to unsatisfactory attempts going back to the nineteenth century. In Britain, the common language used in educational discourse for 'character education' has been 'moral education' and, in more recent times 'values education'. Arweck et al (2005) point out that the 1998 Education Reform Act requires all schools to promote the spiritual, moral, social and cultural (SMSC) development of students through the whole curriculum. Guidance documents by national curriculum bodies, issued in the 1990s, link values issues to SMSC development of students. The Values Education Study (AGDEST, 2003) notes that the spiritual, moral, social and cultural development of students is part of the inspection by the Office for Standards of Education in Schools (OFSTED) and is a legislative requirement. It is a requirement that schools outline their aims, objectives and outcomes with

respect to the development of values. Furthermore, schools are under pressure from policy makers to articulate their values in the form of mission statements (Taylor, 2000).

Arthur (2005) points out that The Crick Report on Citizenship Education (Qualifications Curriculum Authority, 1998) was commissioned by the new Labour Government which recommended compulsory citizenship education, which the government has accepted. All secondary state schools in England are obliged by law to provide their pupils with citizenship education, which should include a moral dimension. The report provides an overview of the essential elements that should be covered by the end of compulsory schooling for every child in England. While there is an ambitious list of character traits and virtues, there is much uncertainty as to how character education should be implemented in schools (Arthur, 2005).

It is not surprising therefore, that schools are looking at values initiatives from spiritual organisations to help satisfy government regulations. Arweck et al (2005) conducted a study in primary schools in the United Kingdom (UK), where two values programmes from spiritual organisations, namely the LVEP and SSEHV programmes were being offered. As noted earlier, LVEP is part of the Brahma Kumaris organisation and SSEHV is a programme of the Sathya Sai Organisation. Both programmes foster values which are said to be universally acceptable and which guide the individuals' behaviour. While some of the values are common in both programmes, the number of values in each programme, differs. LVEP focuses on twelve values (peace, respect, love, tolerance, honesty, humility, cooperation, responsibility, happiness, freedom, simplicity and unity), while SSEHV comprises of five key values (love, truth, peace, right conduct, non-violence). The five key values in the SSEHV programme is further broken down into sub-values or related values. Both programmes suggest that the values enhance moral development which is essential for the development of young children.

Arweck et al (2005) conducted the study in three primary schools that offered the LVEP programme and ten schools that offered the SSEHV programme, in rural, urban and inner city schools. Both programmes adopt an approach which looks at an individual holistically suggesting that the physical, spiritual, affective, emotional and intellectual dimensions are considered. The programmes are offered at schools not as part of religious education but as a

spiritual programme to develop morality in the students. The teachers foster values during teaching by raising the values as discussion points in the lessons. These are related to bullying and instances of inconsiderate behavior as well as for individual student needs, in the case of illness or loss of a family member. This helps students to develop their own set of values that guide their behavior and actions. Students are also able to judge how their values compare with that of others. The findings reveal that the school management adopted the programmes because they recognized its merits. An interesting observation in the study was that student exploration and engagement with the values was linked to the teachers' skill and ability in fostering values as well as the relationship between the teacher and the student (Arweck et al., 2005). This is consistent with the findings of Loudén et al (2005), Rowe (2004) and Hattie (2004).

The research by Arweck et al (2005) also suggested that some of the teaching staff see the importance of introducing a more hands on approach to values education as a way of compensating for a curriculum they thought was highly cognitive in nature. The programmes also served as a means of coping with issues of poor discipline among students (Arweck et al., 2005). Arweck et al (2005) conclude that as teachers are faced with students' who come from differing backgrounds and cultures; they realise the need to have a shared understanding from which the school community can function. They therefore feel that universal values that are not linked to a single culture are useful. Both SSEHV and LVEP values education programmes are based on universal values that are suitable for students who come from different cultural backgrounds.

Besides the pressure in British schools to incorporate a values component into the curriculum, schools in America are also putting values education back on their educational agendas. The next section will illustrate this by discussing some studies conducted in American schools offering a values programme.

2.5.3 Values education initiatives in American schools

This section discusses the renewed focus in values education in American schools. Studies in values education by Benninga, Berkowitz, Kuehn & Smith (2006) in elementary schools and by Davidson, Lickona, & Khmelkov (2007) in high schools, are discussed. A few cases studies of

high schools are presented to illustrate how the values programme is implemented and received by students. A study by Marantz (1991) discusses the adoption of a values programme from the Sathya Sai Organization by fourteen schools in New York, Chicago and San Diego in the United States.

Davidson, Lickona, & Khmelkov (2007) point out that over the past two decades there has been a resurgence of character education in American schools. With this came a proliferation of character education initiatives, a number of character education books and curricula, federal and state funding of character education and the establishment of national character education organisations. There was also the emergence of a *Journal of Research in Character Education*, and reports on how to prepare future teachers to be character educators.

Benninga, Berkowitz, Kuehn & Smith (2006) note that many schools are reluctant to engage in supplementary initiatives like character education. The reason for this is that schools see it as distracting from the primary focus, which is academic achievement. Benninga et al (2006) view this as being short sighted since the No Child Left Behind Act asks schools to contribute not only to students' academic performance but also to their character. Both the federal government and the National Education Association (NEA) agree that schools have this dual responsibility.

Benninga et al (2006) conducted a study of one hundred and twenty elementary schools that applied to the California Department of Education in 2000, for recognition as distinguished elementary schools being California's highest level of school attainment. The schools were selected using stratified sampling. Specific wording related to character education was included for the first time in the California School Recognition Program application. Schools were asked to describe what they were doing to meet the nine standards outlined in the document. One of the nine standards which was 'vision and standards' was clearly related to character education. In this regard, schools were required to provide specific examples and evidence of expectations that promote positive character traits in students. There were other standards that were also related to character education. The schools were required to document activities and programs that provided opportunities for students to contribute to the school and to the wider community. A correlation was done between the schools character education implementation with their academic performance index as well as the academic scale and tests used by Californian schools

at that time. The findings reflected that elementary schools with solid character education programmes showed positive relationships between the extent of character education programme implementation and academic achievement, not only in a single year but also across the following two academic years. Benninga et al (2006) concluded that well-developed programmes of character education can and should be used alongside strong academic programmes.

Davidson et al (2007) noted that the character education movement has been overwhelmingly an elementary school phenomenon which tapers off in middle school and in high schools. They argue that although nearly all high school teachers face character-related challenges with the students, such as displaying negative values like disrespect and unhealthy student behaviors such cheating, peer abuse, drug and alcohol abuse and sexual licentiousness, high school teachers see themselves as being essentially subject-matter specialists rather than as ‘character educators.’

To clarify the role of character education in high schools, Davidson et al (2007) undertook a study of 24 diverse, award winning high schools with the help of a grant from the John Templeton Foundation. It resulted in a 227-page report, entitled ‘Smart & Good High Schools: Integrating Excellence and Ethics for Success in School, Work and beyond’. The report describes nearly a hundred ‘promising practices’ for Smart & Good High Schools. The characteristics of ‘Smart & Good High Schools,’ were based on information from various sources. It was derived from relevant literature in the field, interviews with educators and colleagues and inputs from panels of experts. Visits were made to twenty-four schools across the country that has put into practice a number of strategies and programmes to build both ‘excellence and ethics.’ These included both public and private schools of varying sizes. From the research conducted, two major conclusions were reached. One was that there was national consensus regarding the need for developing positive character traits which includes doing your best work, doing the right things and living a life of purpose. The second conclusion was that Smart & Good High Schools educate for both performance character and moral character.

Manzo (2005) wrote an article for *Education Week* after visiting two of the schools in the ‘Smart and Good High School’ project. He observed in the research laboratory at South Carroll High School, rare diamond back terrapins thriving in an oversized aquarium, a fungus that is

threatening the American chestnut tree in petri dishes, as well as beneficial sea algae beginning to sprout on a reef of plastic pods designed by students. The educator explained that the real-world experiments conducted by South Carroll students in the suburb west of Baltimore are used to teach scientific principles, while also creating an awareness about the environment and nature's delicate balance. Such moral and ethical principles often go hand-in-hand with academic content. Manzo (2005) reported that the staff at this large high school has been working for more than a decade to infuse moral principles into school policies and processes, as well as into subject matter. All efforts were focused on meeting the school's mission, which is to provide "an environment conducive to academic achievement, positive social development, and self-reliance" (Manzo, 2005, p. 1).

Manzo (2005) pointed out that at the other school, Hyde Leadership Charter School, a K-12 school in the District of Columbia, educators work with students and parents daily to build the academic strengths and personal attributes that they perceive are required for the seven hundred African-American students to cope with the crime and poverty prevalent in their neighborhoods. The school has an intensive parent-participation programme and a code of conduct for both students and parents. In spite of the challenges highlighted by the school principal, nearly all of Hyde's 2005 graduates went on to four year college. The parent programme helped parents to complete their degrees, improve their careers and overcome personal challenges.

Manzo (2005) reported that this approach promotes a view of character education that goes beyond the emphasis on morals and values to incorporate the intellectual and personal development of students. These ideals are promoted through all phases of school life which includes the curriculum content, relationships at the school, academic standards, school rules and discipline, conflict resolution, extra and co-curricular programmes, parental involvement and the overall school environment. The programme's quest to link academic performance and character development is consistent with the link between values education and quality teaching as expressed by Lovat & Clement (2008) earlier.

Another example of a study similar to that of Arweck et al (2005) conducted in British schools that adopted values programmes from spiritual organisations, was conducted by Marantz (1991)

in public schools in New York, Chicago and San Diego in the United States. These schools adopted the Sathya Sai Education in Human Values (SSEHV) Programme. The case study explored the implementation of a curriculum innovation for character development using the Sathya Sai Education in Human Values Programme. The study was conducted in fourteen schools and spanned one academic year. Three successive questionnaires were used, along with more than fifty hours of interviews and forty hours of observation conducted to produce data. The teachers reported that the programme was comprehensive, flexible, feasible and practical. The innovation was perceived by teachers to be transformative for both themselves and their students. It also empowered teachers to work collaboratively and creatively. It developed their ability to be self-reflective and enhanced their relationship with their students. Teachers perceived the programme to help them become better role models for their students as well as enhance the change process and character development of their students. Teachers observed positive outcomes in their students with respect to critical thinking skills, positive feelings, co-operative interaction with others and moral consciousness (Marantz, 1991).

It is evident that values education initiatives are being taken seriously by the government in countries like Australia, Britain and America and many schools are implementing the programmes with success. Values education initiatives are also gaining momentum in the countries like Taiwan and China. The next section highlights how values education is being brought back into schools in these countries through educational reforms.

2.5.4 Values education initiatives in Taiwan and China

This section highlights how educational reforms are incorporating values education into the school curriculum in Taiwan and China. Character education in schools is being viewed as an essential element in the school culture.

Lee (2004) pointed out that moral education initiatives in Taiwan are the result of educational reform and social change. In the past, Taiwan's moral education was ideological, nationalistic, and political in nature and involved the teaching of a strict code of conduct. Adhering strictly to political ideologies and traditional culture in moral education has gradually been phased out. A

five year Character Education Programme was initiated by the Ministry of Education at the end of 2003 as a result of an Educational Development Conference. The programme outlined four goals. The first goal included the development of moral thinking, appreciating and identifying with core ethical values and codes of conduct. The second goal involved the development of a “character-based school culture” (Lee, 2004, p.588) allowing contributions from all stakeholders in building an excellent school environment for character education. The third goal was about reinforcing character education in parent and community education and the fourth goal was to engage religious and other organisations, as well as the mass media to participate in character education (Lee, 2004).

Similarly in China, for a long time, moral education and values education had been conducted mainly by a special system for political work and in a special subject of moral education. Due to curriculum reforms, the scope for moral and values education in schools has greatly expanded. A new education concept based on the integral curriculum has been established for the first time. Curriculum standards for each subject stress the goals of moral and values education (Zhu, 2006).

Zhu (2006) also highlights the efforts of the Research Institute of Moral Education of Nanjing Normal University in trying to propose a plan of moral education in the curriculum. The plan is two-fold. One is to include moral education in subject instruction activities and the second is to include moral education in communication activities in class.

The review of literature reveals that there is a renewed interest internationally in introducing values education in public schools. Many countries are focusing on the holistic development of the student. Values education is being considered an integral part of effective teaching which is the heart of quality education. Some of the studies emphasised the need to include the values the school wishes to foster in the vision and mission of the school (Manzo, 2005; AGDEST, 2003; Taylor, 2000). It was found that this helps to reinforce what the school wishes to achieve in terms of values education.

The next section will turn to the value education initiatives in South Africa. From the time South Africa became a democratic country; great strides were made by the government to promote positive values in students using the school curriculum.

2.6 National initiatives in values education

While there is a resurgence of values education initiatives internationally, South Africa has also made efforts during education reforms to bring values education on the education agenda.

In this section of the literature review, I will discuss some of the initiatives implemented by the South African government in promoting values education and examine research that has relevance to values education in South Africa.

When South Africa became a democratic country, it had to recover from the harsh realities of years of oppression and racial discrimination. There was a desperate need for moral regeneration and the promotion of values different from the apartheid era. Professor Kader Asmal who was appointed Minister of Education in 1999, took the lead. He realised that education was key in redressing the imbalances of the past and rebuilding the moral ethos of the nation. He appointed a committee headed by Wilmot James to look at the issue of values. According to Gevisser (2001), the committee produced a short monograph by the title 'Values, Education & Democracy' in mid-2000. This document was a first discussion of the issues which was put forward for public discussion. The issues raised by public debate were taken to a momentous national conference on values in education, a *saamtrek* (an Afrikaans word meaning, drawing or pulling together in the same direction with a common purpose), where the country's specialists in all sectors of education came together to focus their minds on the normative direction of educational policy and strategy at our schools. The final document entitled a *Manifesto on Values, Education and Democracy* was produced drawing on the public submissions as well the proceedings of the Saamtrek Conference. The *Manifesto on Values, Education and Democracy* was a call to all South Africans to embrace the spirit of a democratic, non-racial and non-sexist South Africa (Gevisser, 2001).

According to Gevisser (2001), the *Manifesto on Values, Education and Democracy* explores the ten fundamental values of the Constitution. This includes democracy, social justice, equality, non-racism and non-sexism, *ubuntu* (human dignity), an open society, accountability (responsibility), the rule of law, respect and reconciliation. This is done in a way that suggests how the country's Constitution can be taught, as part of the curriculum and brought to life in the classroom. It also explores how these values and ideals can be applied practically in programmes and in policy making by educators, administrators, governing bodies and officials. The Manifesto outlines sixteen strategies for instilling democratic values in young South Africans in the learning environment. Each strategy is accompanied by guidelines that could be used by every institution in the country to frame a Values Statement and a Values Action-Plan.

Following the *Manifesto on Values, Education and Democracy*, there were other government initiatives highlighting the need for values education. The new outcomes-based curriculum commits to instilling in learners "knowledge, skills and values." The Curriculum 2005 Review Committee Report, Department of Education (2000), emphasised that at the very heart of the curriculum lie the values of a society striving towards social justice and equity. This will in turn lead to the development of creative, critical individuals with problem-solving abilities. The National Qualifications Framework (NQF) requires students to show responsibility toward the environment and the health of others and to demonstrate an understanding of the world as a set of related systems. It also requires students to show awareness of the importance of, among other things, responsible citizenship and cultural sensitivity (Gevisser, 2001).

While South Africa displayed great efforts in seeing values education as part of educational reforms, it became an area of huge debate. The question is: are policies being implemented as planned? When one considers the introduction of C2005 which had a strong values component, implementation was not carefully considered. Jansen (2001) argued that education policy in South Africa played a symbolic role. This was evident in the ways in which policy pronouncements made reference to policy implementation. One would have expected concrete steps outlined for implementation, but this did not happen. As a result of this, training of teachers for implementation became problematic. Harley & Wedekind (2004) pointed out that as a result of the short time between finalization of the curriculum and implementation, the national

Department of Education and the various provincial departments had no choice but to provide a crash course of training for teachers. A cascade system of training was used whereby one group was trained initially and they had to train others who in turn trained others. The training left teachers with an inadequate understanding and confusion of this complex new curriculum (Harley & Wedekind, 2004).

In order to explore whether teachers are able to translate and practice the values that are contained in the Constitution, Bill of Rights and the Manifesto on Values Education into their classrooms, Baijnath (2008) conducted a study which explored what values were being fostered in secondary schools in the Ethekwini region in South Africa. The survey conducted by Baijnath (2008) revealed that a high percentage of teachers were not familiar with the document on the Manifesto on Values Education. Prior to this study, some teachers reported that they had never heard of values education. The majority of the teachers had not attended any workshops on values education held either by the Department of Education or by their schools. A few teachers had indicated that they had attended some workshops on values education conducted by outside agencies. Although the majority of teachers expressed the need for values education in schools, they reported that they were experiencing enormous difficulties in implementing values education at school. Some of the reasons advanced by teachers for this was that schools had become sites for lawlessness and parents were not teaching their children values. The majority of the teachers felt that it was not their responsibility to teach values and that teaching of values was the responsibility of the Life Orientation teacher. Teachers complained that the outside influences like television and peers were too strong and that they themselves faced numerous challenges like large classes and low morale. Teachers acknowledged that values education was a badly neglected area of study at schools (Baijnath, 2008). It is evident that while policies are in place not much is being done in the way of values education at schools.

A case study by Reddy (2007) explored what values are being taught or caught at school and how these values are interpreted and expressed both by students as well as educators within the school. Two schools were studied, one a public school, the other an independent school that uses the prescribed curriculum as well as the Sathya Sai Education in Human Values programme. Both schools are located in KwaZulu-Natal in South Africa. Findings revealed that both the students and educators at the independent school were in a better position to explain how values

were interpreted and expressed at the school and its impact on them. The analysis indicates that while the aspect of human rights, respect and responsibility (3R's) is contained in the National Curriculum Statement and in the South African Constitution, these values are not being effectively promoted and implemented at the public school. This is consistent with the findings of Baijnath (2008). Reddy (2007) concluded that a concerted effort must be made to promote the teaching of values at all schools. Findings show that students displayed a clear understanding and appreciation of values when these values are integrated and reinforced on a daily basis using the school curriculum.

The studies by Baijnath (2008) and Reddy (2007) reveal that while policies that encourage values education are in place in South Africa, implementation is problematic. Much more needs to be done in to ensure that policies are in fact being implemented as planned. It is only when genuine efforts are made by government to ensure that policy implementation takes place at grass root level will South Africa see the changes that are envisioned in its well-articulated policies. Harley & Wedekind (2004) argue that policies need to be considered as pedagogical projects and not political imperatives.

The next section will examine issues in curriculum implementation and will describe the different ways in which the curriculum is implemented by teachers.

2.7 Values education programmes and curriculum implementation

It is important at this stage to explore how teachers implement the curriculum in their classrooms. The study by Arweck et al (2005) will be used to illustrate how different teachers respond to curriculum innovations introduced to schools. I will begin by discussing the different perspectives on the school curriculum and how programmes are implemented.

In the past, the school curriculum was viewed as a study programme planned to achieve a goal (Van Zyl & Duminy, 1979), which confined curriculum to learning in the classroom. In recent years, the school curriculum is seen more holistically, encompassing all the opportunities for learning provided by the school (Kelly, 2006). This includes the formal programme of lessons as

reflected on the timetable as well as other elements, like the kinds of relationships, the general quality of life and activities in the school (Graham-Jolly, 2000). For the purpose of this study, curriculum implementation in the classroom will be considered.

According to Fullan & Pomfret (1977), curriculum implementation refers to the actual use of a designed curriculum or what a designed curriculum consists of in practice. Marsh (2009) posits that to implement curriculum initiatives in the classroom, careful planning and development are important. It counts for nothing unless teachers are well trained to implement these initiatives in the classroom. Marsh (2009) adds that the main concern for teachers in using a new curriculum innovation is the success they get in using it. This is where they get their intrinsic satisfaction from. Teachers need sufficient time to become competent and confident in implementing a new innovation. Spillane (1999) argues that teacher commitment in implementing a new innovation will depend on their capacity and will. Marsh (2009) also stresses that if teachers do not accept the new innovation and the activities that are associated with it, it will not be implemented successfully. Hargreaves (1994) agrees that not all teachers will automatically accept and want to implement something new. Marsh (2009) points out that on the one hand, where teachers do not have a choice, some may accept the new innovation and implement it with enthusiasm, becoming what is known as ‘consonant’ users. On the other hand, there may be those who are may be unwilling to conform and may make various changes, becoming known as ‘dissonant’ users. In extreme cases, teachers may create a façade of compliance and or may resist the new innovation altogether. There is agreement that teacher competence and teacher attitude are crucial in implementing any new innovation.

In a study by Arweck et al (2005) conducted in schools that adopted two values education programmes from spiritual organisations, it was found that not all teachers responded and implemented the programme in the same way. With regard to reflection time in the values programme, most teachers realised that children had little time to reflect or sit quietly and implemented it while two teachers were uncomfortable with the ‘silent sitting’ or ‘reflection time’ and did not implement it. Neither of the programmes was used in its undiluted form. Implementation was dependent on the particular situation at the school and level of motivation by teachers. The school management played a role in determining whether the programmes

should be taken up and how it will be implemented. Each school considered it a resource on which to draw, rather than a programme to be implemented as it was designed.

Fullan & Pomfret (1977, p. 340) identified two main orientations to curriculum implementation, the “fidelity approach” and “process approach”. The “process approach” also became known as “adaptation” or the “mutual adaptation approach” (Dalin & McLaughlin, 1975, p.136). Dalin & McLaughlin (1975) describe the fidelity of implementation as the extent to which the innovation was implemented as originally planned and as intended by the developer (Fullan, 2001). Mutual adaptation, according to Dalin & McLaughlin (1975), occurs when adjustments are made to the innovation and to the institutional setting. Aviav (1988) is of the view that the fidelity approach, where instructions are specified, leaves little room for teachers to adapt the curriculum to suit their specific contexts. Carless (2004) criticised the fidelity approach for not considering teachers prior experiences and backgrounds.

Marsh (2009) argues that mutual adaptation, that is, agreed upon adaptations to an innovation between the developers and users results in more successful implementation. Rowan & Miller (2007) posit that adaptive strategies leads to innovations that consider local contexts by encouraging teachers to discover what is locally effective and providing sufficient autonomy for teachers to make adaptations to their teaching strategies. Drake & Sherin (2006, p. 469) agree that no curriculum is “teacher proof”. When working with a complex, conceptually rich curriculum, different teachers make different choices and adaptations. This depends on the individual teachers’ needs and the needs of their learners. In order to make sense of curriculum materials, teachers often interpret, filter and modify curricula in order to protect their own sense of professional identity (Ballet & Kelchtermans, 2009).

Arweck et al’s (2005) study on the use of the two values programmes by schools, illustrate that the teachers used the programmes in a flexible way. The materials were adapted and the time allocation of the lessons and work plans were changed to suit the teachers’ needs. Creative teachers adapted the material to suit the students’ needs and abilities (Arweck et al., 2005).

It is evident that in values education, the mutual adaptation method worked for most teachers who choose to adapt the content and material to suit the situation and student needs.

The literature reviewed in the chapter focused on vision and mission statements and its purpose and benefits to an organisation. The values in vision and mission statements were examined and its purpose in an organisation was highlighted. The concept of values and values education was discussed by looking at different perspectives. The need for values education in schools was explored focusing on its link to quality teaching and the holistic development of the student. Values education initiatives in different countries internationally were reviewed. From the studies reviewed, it was found that values education had a positive effect on the character of students and also enhanced learner performance (Davidson et al., 2007; Hawks, 2007; Benninga et al., 2006; Marantz, 1991). Values education initiatives in South Africa were discussed and policy issues that affected implementation were highlighted. Finally, the curriculum was explored and the different issues that affect its implementation were discussed.

The next section discusses the theoretical framework that frames this study. Michael Apple's (2004) theory on 'ideology and curriculum' will be discussed and its relevance to the study will be highlighted. The concept of ideology is unpacked and a discussion of how schools are used to further the ideologies of dominant groups is explored.

2.8 Theoretical Framework

Michael Apple's (2004) work on 'ideology and curriculum' has relevance for this study since the school's vision and mission statement is the ideology of the school governing body. The South African Schools Act 84 of 1996 states that it is the responsibility of the school's governing body to develop the school's vision and mission statement. In both public and independent schools, the governing body through its vision and mission statement influences what is taught at schools and how it is taught.

According to Apple (2004), ideology is usually seen as a system of beliefs, ideas, commitments or values about social reality. This will however, depend on its scope and function. The scope of ideology will depend on the rationalisations or justifications of a particular group for having that ideology. Historically, ideology functioned as a false sense of consciousness that provided a distorted picture of reality and served the interests of dominant groups in society (Apple, 2004).

Apple (2004) argues further that schools 'process' both people and knowledge. They do not only control people but they also help control meaning. Since they preserve and distribute knowledge that is deemed 'legitimate', that is, the knowledge that we all must have, they confer cultural legitimacy to knowledge of dominant groups. Concentrating on learner achievement in different subjects is not enough in understanding the function of schools. It should be seen in a larger context in which schools exist and the internal dynamics that are at play. The internal dynamics need to be seen in relation to the ideological, economic, political and cultural context.

The school curriculum can be seen as a battleground of many competing ideologies (Kelly, 2006). Apple (2004) points out that the school which is the knowledge preserving and knowledge producing institution may be linked to ideological dominance of powerful groups. This will influence curriculum implementation at the school. Apple (2004) links ideology and curriculum and suggests that the school curriculum is a vehicle through which ideology of dominant groups may be achieved.

Apple (2004) argues that the curriculum in schools must be questioned so that the ideological content can be uncovered. Questions that need to be asked are: Whose knowledge is it? Who selected it? Why is it organised and taught in this way? By making these issues problematic, one can get a clearer understanding of the linkages between the ideological, cultural, economic and political power and the knowledge made available and not made available to students.

Through their curricular, pedagogical and evaluative activities in day-to-day life in classrooms, schools play a significant role in preserving, if not generating, ideologies of dominant groups. Apple (2004) suggests that teachers critically and honestly explore the ideological assumptions that guide their work and question how they themselves are involved in the reproduction and maintenance of the dominant structures and organisations of schooling.

In this study, the curriculum through the lens of English will be explored to identify what ideology is being promoted by the governing body of the school. This study acknowledges that Apple's (2004) theorising about ideology and curriculum makes reference to schools in the United States of America and the United Kingdom. This theory however, does have relevance to schools in South Africa as well. Education reforms in South Africa are also influenced by trends in globalisation and industrialisation. Standardisation is becoming increasingly important and

schools in South Africa are facing similar pressures to schools in the United States of America and the United Kingdom.

2.9 Conclusion

From the review of literature on the topic it was evident that studies relating to values in the vision and mission statement and curriculum implementation are lacking. This chapter explored the concept of vision and mission and went on to examine the benefits of vision and mission statements in organisations. The purpose of the values in the vision and mission statements was highlighted. Thereafter, the concept of values was explored and the reason for the renewed interest values education was examined. Literature on values education both internationally and nationally was reviewed. Curriculum implementation was examined and in particular how values education programmes are implemented. Lastly, the theoretical framework was presented where the work of Michael Apple on 'ideology and curriculum' was discussed and its relevance to the study highlighted.

The next chapter will present the research design and methodology used in the study.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter outlines the research design and methodology used to produce data for the study. A motivation is provided as to why this study uses a qualitative research design with the case study approach. The sampling method that was chosen is explained and justified, followed by a detailed description of the research site. The research instruments used in the study are discussed in depth and a justification for their use in case study research is highlighted. The data analysis process is described and an explanation is provided for how validity, reliability and trustworthiness were ensured. Finally, the ethical concerns that were considered during the study are discussed.

3.2 Qualitative research design

This is an interpretive study which was conducted using a qualitative research design. Qualitative research design is usually used in interpretive research where researchers construct knowledge instead of finding it (Merriam, 2009). According to Nieuwenhuis (2007), the aim of interpretivist research is to understand phenomena through the meanings that people bring to them.

Interpretive research, which is where qualitative research is often located, assumes that reality is socially constructed and that there are multiple realities or interpretations of a single event. By observing and interviewing three teacher participants, I was able to explore how they constructed their realities with respect to fostering values during their teaching.

In qualitative research, researchers are interested in understanding how people construct their worlds, interpret and make meaning of their experiences (Merriam, 2009). Denzin & Lincoln (2005) see qualitative researchers studying things in their natural settings and interpreting phenomena in terms of the meanings people bring to them. Creswell (2009) regards this close-up

gathering of information as talking directly to people and seeing them act and behave in their contexts as a major characteristic of qualitative research. In my study, I observed both teachers and students in their natural setting. I observed how teachers fostered values during their English lessons and how students responded to the values fostered. The values that the teachers fostered and the responses from students indicated the meanings that they made of the content taught. This is a result of their life experiences and how they construct their worlds.

Patton (2002) adds that qualitative research is an effort to understand the uniqueness of a particular situation and the interactions that occur there. It is not an effort to predict what will occur in the future but simply understanding the current situation, what it means for the participants and how they see the situation. In analysing the situation as it is, qualitative researchers will communicate this to others who may be interested in that setting. As a researcher, I am acutely aware of the uniqueness of each teaching and learning situation and I explored how each individual teacher fostered values during their lessons. This enabled me to understand how each teacher participant and their students make meaning of a specific situation. The crucial element in understanding the phenomenon is seeing it from the participants' perspective. This is sometimes called the emic or insider's perspective (Merriam, 2009).

Since understanding the phenomenon is the focus in qualitative research, the researcher is the main instrument for data production and analysis (Babbie & Mouton, 2008). It has its advantages in that the researcher can expand his or her understanding by considering the verbal and non-verbal communication, process data immediately, clarify and summarise information, check with participants for accuracy of interpretation and explore unusual responses that emerge (Merriam, 2009). Through the use of semi-structured interviews, I was able to probe the participants for deeper understanding, clarify their responses and check with the participants for accuracy. This was possible because the researcher was the one who actually produced the data (Creswell, 2009).

Another important feature highlighted by Babbie & Mouton (2008), was the ability of qualitative researchers to produce in depth descriptions and understanding of actions and events. Words and pictures are used to convey what the researcher has learnt about the phenomenon. This includes

descriptions of the context in which the participants are involved and the activities of interest. This usually takes the form of quotes from documents, field notes, participant interviews and excerpts from video recordings or a combination of these to support the findings (Merriam, 2009). Qualitative research was attractive to me as a researcher as it provided me with an opportunity to get close to the participants and provide rich descriptions and explanations about the phenomenon being studied.

In my study, I used multiple methods to produce data. Document analysis, observations and semi- structured interviews were used. Multiple methods of data production helped to generate rich data. I gained information about what values the school fostered through analysis of the school's vision and mission statement. By observing the participants' lessons, I gained insight into how values were fostered during the lessons. The semi-structured interviews provided me with an opportunity to gain more insight into the participants' beliefs, attitudes and feelings.

3.3 Case study research

The study was conducted using the case study approach using a single independent school. A case study (Cohen, Manion & Morrison, 2008) is able to capture real life experiences, thoughts and feelings of participants and generates holistic data (Merriam, 2009; Stake, 2005). This was done through the study of a single phenomenon (Miles & Huberman, 1994, p.25) "in a bounded context." The case study was the most appropriate approach to use for this study because it explored a single phenomenon which is bounded. It provided an analysis of the values that were articulated in the school's vision and mission statement and it explored what values were fostered during the teaching of English in a single school.

Hitchcock & Hughes (1995) highlight several characteristics of a case study. A case study is concerned with rich and vivid description of events relevant to the case by providing a chronological narrative of events. It focuses on individual actors or groups of actors and seeks to understand their perceptions of events. The researcher blends the description of events with an analysis of them and portrays the richness of the case in writing up the report. Cohen et al (2008) add that a case study provides a unique example of real people in real situations enabling readers

to understand them more clearly. It investigates and reports the complex and dynamic interactions of events and human relationships. By using the case study approach, I was able to provide rich descriptions of how the individual teachers fostered values during their comprehension lessons. I was also able to present an analysis and generate a report of the findings.

Stake (2005) points out that a case study is characterised by researchers spending extended time on site, being personally in contact with activities of the case and reflecting and interpreting what is going on. I spent time observing six comprehension lessons taught and conducted semi-structured interviews with the teacher participants. This closeness to the participants gave me the opportunity to collect information that was directly relevant to the study. It provided me with time to gain deep insights into the phenomenon I was exploring.

In conducting this case study, I adopted an ‘insider perspective’ in that I entered the research site being already aware of the history, culture and ethos of the organisation (Edwards, 1999). This is because I am serving as a member of the South African Institute of Sathya Sai Education that oversees the work of the school for the last two years. Edwards (1999) sees this as being of benefit to the researcher as it is easier to gain a deeper understanding and insight into how meanings are constructed. Hockey (1993) adds that the researcher enjoys an added advantage of not having to deal with culture shock, is able to establish rapport more easily and is able to check the accuracy of responses to questions. Edwards (1993) asserts that having prior knowledge of the organisation helps with validation of the data since the participants will be mindful that the researcher will be aware if posturing is taking place.

As an insider researcher, I had no problems with gaining access to the research site and participants were very co-operative and willing to participate in the research. My prior knowledge of the school’s culture and ethos helped me to gain a deeper understanding of what I observed and heard during the data production process.

Hellawell (2006) warns researchers that the ‘insider perspective’ could lead to over rapport between the researcher and participants and that the researcher should reflect on her own beliefs

and values and the methodology adopted. In order to overcome issues of over rapport, I maintained a professional attitude throughout the data production process. I was also mindful not to enter the field with any preconceived notions and expectations. I tried to keep an open mind and kept my own thoughts and feelings in check to reduce any biases that I may have that may influence the data produced. Using a digital recorder during both the observation and semi-structured interviews helped to capture what exactly transpired. The transcriptions reflect the participants' own words and this helped to ensure trustworthiness of the data produced.

Like other research designs, case study research has its strengths and limitations. Merriam (2009) sees the case study's strength in its ability to produce rich and holistic account of a phenomenon. It provides insights and meanings that expand a reader's experiences. These insights can help structure future research, thereby advancing a field's knowledge base. Case study research also poses certain limitations in its usage. Since it focuses on a single unit, the issue of generalisation comes into question. Flyvbjerg (2006), however, states that formal generalisation is overvalued as a source of scientific development and the power of a single example is often underestimated. Another limitation highlighted by Merriam (2009) is that while thick and rich description of the phenomenon is required, the researcher may not have the time to devote to such a project. If time was available, the product may become too lengthy to read and use. Another limitation is the bias of the researcher can affect the final product. Nisbet & Watt (1984) caution researchers against selecting only that evidence which will support a particular conclusion, thereby misrepresenting the whole case. In spite of its limitations, the case study approach was the most appropriate method to use for this study.

3.4 Sampling

Sampling, according to Nieuwenhuis (2007), is the process used to select a portion of the population for the study. For Merriam (2009) there are two basic types of sampling: probability and non-probability sampling. Probability sampling is used mostly in quantitative studies where generalisations are made from the results arising from the sample to the population from which it is drawn. Since generalisation in a statistical sense is not the goal of qualitative research, non-

probability sampling is used. The most common form of non-probability sampling is purposive sampling (Merriam, 2009).

3.4 .1 Purposive Sampling

Purposive sampling was the method of sampling selected for the purpose of this study. According to Nieuwenhuis (2007), purposive sampling means that participants are chosen because of some defining characteristic that makes them the holders of the data needed for the study (Nieuwenhuis, 2007, p.79). Cohen et al (2008) are of the view that when doing purposive sampling, researchers handpick the participants to be included in the sample, on the basis of their judgement of the participant's typicality. Babbie & Mouton (2008) add that researchers may select the sample on the basis of their knowledge of the population, its elements and the nature of the research. In other words, the selection of the sample will be based on the researcher's judgement and purpose of the study. Merriam (2009) argues that purposive sampling is based on the assumption that the researcher wants to discover, understand and gain insight into the phenomenon in the study, and must therefore select a sample from which these aspects can be achieved. Patton (2002, p. 46), who refers to this type of sampling as "purposeful sampling" is of the view that its power lies in the researcher's ability to select "information-rich" participants which allows the researcher the opportunity to learn about the issues that are central to the inquiry.

The school in the study was selected purposively because it is a school that prioritises character education and there was a personal interest in exploring what values were fostered during the teaching of English. Since this study was conducted through the lens of the English curriculum, I had to ensure that all three participants who were chosen taught English. Each participant taught English in the different phases at the school, namely, the Foundation Phase, the Intermediate Phase and the Senior Phase. Choosing participants from the different phases also helped to generate rich data.

3.5 Research Site

The school in which the study was conducted is an independent school situated in the Chatsworth area and overlooks the Higginson Highway. The school started as an initiative of the Sathya Sai Organization to promote the Sathya Sai Education in Human Values Programme. This programme was inspired by its founder, Sri Sathya Sai Baba, who until his recent demise, lived in an ashram south of India in a village called Puttaparthi. According to the Sri Sathya Sai World Foundation (2007), the most distinguishing feature of this educational system is its philosophy of helping students develop a good character which is of equal importance to fostering the development of knowledge and skills that will enable them to earn a living. Sri Sathya Sai Baba refers to this philosophy as 'educare'. 'Educare' has two aspects, worldly knowledge and spiritual knowledge. Worldly knowledge brings out the latent knowledge relevant to the physical world and spiritual knowledge brings out the inherent divinity in the student. Both types of knowledge are essential for human life to be of value. In the Sathya Sai Education in Human Values Programme, secular and spiritual knowledge are merged in a philosophy and pedagogy of education with the intention to develop the character of the students. According to Sathya Sai Baba, 'the end of education is character'. He has declared that the attributes of character are found in one who practices the universal human values of love, truth, right action, peace and non-violence. The Sathya Sai Education in Human Values Programme is based on these universal principles. A distinction is made between traditional education and real education. Traditional education is concerned with content knowledge; however, real education, which is 'educare,' promotes unity, equality and peaceful co-existence with fellow human beings. The essential premise of the educational system is that one's divine nature can be assisted and nurtured through all forms of educational activity and with students at any level of educational development (Sri Sathya Sai World Foundation, 2007).

According to Sathya Sai Baba,

A school should not be considered just a common place arrangement designed for teaching and learning. It is a place where the consciousness is aroused and illumined, purified and strengthened, the place where the seeds of discipline, duty and devotion are planted and fostered into fruition (Sri Sathya Sai World Foundation, 2007, p. 69).

According to the Sri Sathya Sai World Foundation (2007), Sathya Sai Schools are non-denominational and embrace the unity of all faiths. The schools operate in different parts of the world under diverse ethnic, religious and cultural settings. This diversity is respected in all school activities. The prayers and singing that are included in the school day are reflective of the religious background of the students. For example, songs and prayers in the Sathya Sai School in Zambia reflect the predominantly Christian school community, whereas the Sathya Sai School in Thailand reflects the Buddhist background of its students. The pedagogy of Sathya Sai Education combines spiritual and secular education in curricular, co-curricular, and extra-curricular activities through the integration of human values in the school curriculum. The schools seek to create an environment and culture of love conducive to the emergence of universal human values. There is an emphasis on teachers being exemplars of the universal human values. Self-discipline, self-sacrifice and self-less service to the community is promoted (Sri Sathya Sai World Foundation, 2007).

The Sri Sathya Sai World Foundation (2007) explains that five teaching techniques (storytelling; prayer or quotations; silent sitting and concentration; group singing and group activities) are used in combination with other strategies that are experiential and transformational. Storytelling helps to capture the imagination, engages the heart and intellect in a dynamic process of making meaning and provides models of human behaviour, faith and wisdom. Prayer or an inspirational quotation elevates the mind and the heart, while music and song bring joy and love. Silent sitting develops the capacity for concentration, intuition and creativity, while group activities integrate the experience of the human values of thought word and deed. These strategies can be combined with other compatible teaching strategies.

As of August 2006, there were seventy Sathya Sai Schools spread throughout India and forty-one Sathya Sai schools in twenty-six countries outside of India. There are clear guidelines for the functioning of the schools from the Sathya Sai World Foundation which is based in India. The Sathya Sai World Foundation oversees all Sathya Sai Education initiatives throughout the world and has created institutes in each country to manage and support the schools. It is compulsory that the schools undergo an accreditation process from an external review team under the supervision of the Sathya Sai World Foundation. The accreditation period can last from two to four years depending on the schools' level of performance. The broad categories for

accreditation of the school are the environment of love, loving teachers and responsible parents, ‘educare’ and character development (Sri Sathya Sai World Foundation, 2007).

There are four Sathya Sai Schools in South Africa, two in KwaZulu-Natal, one in Gauteng and one in the Western Cape. The South African Institute of Sathya Sai Education (SAISSE) manages and supports the professional work at the schools and oversees the functioning of the governing body and a parent teacher association. The schools follow the National Curriculum Statement (NCS) together with the Sathya Sai Education in Human Values Programme. Training is provided for teachers by SAISSE in the Education in Human Values Programme. Most of the schools have students from disadvantaged backgrounds as this is part of the mission of Sathya Sai Schools. The schools attract learners from different faiths and religious backgrounds and therefore all activities at the school are universal and prayers and activities from the different faiths are incorporated.

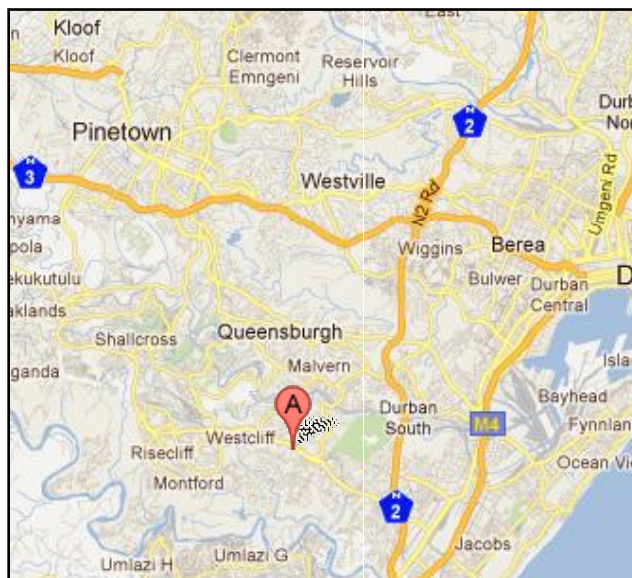


Figure 3.1: Map showing location of the Sri Sathya Sai School of Chatsworth



Figure 3.2: Administration block and classrooms

The school in Chatsworth is a co-educational school with a total number of four hundred and sixty-one students from Grade One to Grade Twelve. There are approximately twenty-five students in each class. The student population is predominantly Indian with twenty percent of the students from the Coco-bar settlement, who are African. These students come from disadvantaged backgrounds and are provided with daily lunches and transport by the school. Their parents do not make any financial contributions for their education; they are provided text books, stationery and uniforms which are sponsored by the Sathya Sai Organization of South Africa. The majority of the teaching staff are Indian, with just one African teacher. The school is funded by the devotees of the Sathya Sai Organization in South Africa, through the Sathya Sai Education Trust. In addition to this, funds are generated from schools fees which are a nominal amount and there is a small state subsidy.

3.6 Research instruments

Multiple means of data production helped to generate rich data needed to answer the research questions. In the section, I will explain how document analysis, observations and semi-structured interviews were used to produce data.

3.6.1 Document analysis

Documents are one of the major sources of data production in qualitative research. It includes public records, personal papers, popular culture documents, visual documents, physical material and artifacts (Merriam, 2009). Nieuwenhuis (2007) explains that in research we distinguish between primary and secondary sources of data. Primary sources may be either in a published or unpublished form which the researcher gathered either from the participants or from the organization directly. In other words, it is an original source document. Secondary sources are materials, like books or articles, which are based on previously published works. The document that I used in my research is the vision and mission statement of the school which is a public document. It is an official policy document of the school which is an original source document.

Robson (2002) is of the view that using documents to gather data is different from using observations or interviews. “It is an unobtrusive measure where the document is non-reactive which means that the document is not affected by the fact that the researcher is using it” (Robson, 2002, p. 349). Merriam (2009) agrees that it is an objective source of data and the presence of the researcher does not alter what is being studied. She adds that documents are a product of the context in which they are produced and are therefore representative of the real world. The vision and mission statement that I used was a representation of what an independent school which focuses on character education, strives to achieve. In order to determine what values the school fostered, I analysed the school’s vision and mission statement because this is where the values were articulated.

3.6.2 Observation

Since the actions and behavior of people are central to any enquiry, a natural technique is to watch what they do, to record this in some way and then describe, analyse and interpret what one has observed. Much of the research involving people requires observation (Robson, 2002). Observation is a systematic process of recording the behavior patterns of the participants without questioning or communicating with them (Nieuwenhuis, 2007). Merriam (2009) clarifies this by stating that observation is ‘systematic’ when it addresses a specific research question and when it is subjected to checks to produce trustworthy results. Cohen et al (2008) add that observation offers the researcher an opportunity to gather ‘live’ data from a naturally occurring social situation. In this way the researcher conducts direct observation instead of relying on second hand accounts. The observation I conducted was ‘systematic’ because it was used to answer my second research question, that is, What values are fostered through the teaching of English? I conducted direct observation of the English lessons. I observed how three teachers fostered values during the teaching of their comprehension lessons. This enabled me as a researcher to gain a deeper insight and understanding of the phenomenon being observed (Nieuwenhuis, 2007). The advantage was that I did not ask the participants about their views, feelings or attitudes but rather I watched what they did and listened to what they said and how their students responded. Robson (2002) points out that this alleviates discrepancies between what people say they have done and what they actually do.

3.6.2.1 Preparing and conducting observations

I decided to record the lessons using an audio recorder. In this way I was able to record every word that was spoken and did not have to cope with the constraints of slow handwriting. Another advantage was that I could play it over and over again. This allowed me the time to think, reflect and decide at which stage of the lessons, values were being fostered. I could have utilised a video recorder but decided against it as I thought it would be too intrusive and wanted the lessons to proceed as naturally as possible. The audio recorder was a small digital type that was unobtrusive. Since the digital recorder is a technical device and could be problematic, I tested it beforehand and put in a fresh set of batteries.

Before conducting the observation of the lessons, a meeting was held with the participants to make the necessary arrangements. I explained to the participants that two of their comprehension lessons would be observed and audio recorded. The participants were asked to submit the dates and times when the lessons could be observed. I recorded these dates on a blank calendar so that I was clear and there was no confusion. I had to observe six one-hour lessons so I had to ensure that there were no clashes.

On the day before each lesson observation, I telephoned the participant to confirm our arrangements. I was mindful that schools are very dynamic institutions and changes to the time table could occur at any time or other unplanned events could take place. During the beginning of the observation, I adopted a relatively passive and unobtrusive role. Nieuwenhuis (2007) warns researchers not to seek data too aggressively at the beginning but to observe them as they occur in their natural setting. I noticed that as I became more immersed in the setting, participants began to become more accustomed to my presence and began to relax. Merriam (2009) suggests that the researcher establish rapport by fitting into the participant's routines, finding some common ground with them, being friendly and helping out if the occasion arises. On one occasion there were changes to the teaching times when I arrived at school and I adjusted accordingly.

3.6.3 Interviews

For the purpose of this qualitative study, as a researcher I was interested in the construction of knowledge with my participants. Babbie & Mouton (2008) emphasise that understanding the construction of meaning is a slow and extremely delicate process. I had to therefore choose instruments that would allow me to enter the worlds of my participants. I was looking for meanings that are varied and multiple, leading to a complexity of views. These views are not simply imprinted on individuals but are formed through interaction with them (Creswell, 2007). Through interviewing, I could gain an understanding of my participants' world and explore the phenomenon more deeply. I therefore gave my participants a 'voice' so that there could be a joint production, a co-production (Wengraf, 2001) about their feelings, attitudes and thoughts about the fostering of values in their classrooms.

Merriam (2009) sees an interview as a person to person encounter in which one person elicits special kind of information from the other. Wengraf (2001) shares a similar view but calls it "a special type of conversational interaction" (Wengraf, 2001, p. 3) that has special features that needs understanding. It therefore requires the interviewer to go 'in-depth'. Babbie & Mouton (2008) also agree that it is a conversation but emphasise that the interviewer establishes the direction of the conversation. Robson (2002) describes an interview as a flexible and adaptable way of finding things out. He regards the human use of language as fascinating both as behaviour in its own right as well as for the unique opportunity it provides to understand what lies behind our actions.

Patton (2002, p. 341) adds that we conduct interviews to find out information that we cannot directly observe. These include someone's feelings, thoughts and attitudes. It helps us to get insights into how people organise their worlds and the meanings they attach to them. To get this kind of insight we have to ask questions about it. Interviews therefore allow us to enter into the other person's world.

Kvale (1996) offers two metaphors for interviewing. The interviewer acts as a *miner* or as a *traveler*. As a miner the interviewer assumes that the participant has certain information that

needs to be dug out. As a traveler the interviewer wanders around asking questions to those he encounters so that they tell their stories about their worlds. In this study, I assumed the role of a miner, probing and prompting in order to gain deep insights into what the participants were thinking and feeling.

3.6.3.1 The semi-structured interview

While there are many types of interviews used in qualitative research, the semi-structured interview which is perhaps the most common was used for this study. A semi-structured interview allows the researcher to partially prepare the questions in advance and is largely improvised by the researcher (Wengraf, 2001). It allows the interview to be flexible so that other important information can arise (Dawson, 2002). A semi-structured interview gives the researcher the space to probe and clarify answers provided by the participant. It determines the line of inquiry of the research (Nieuwenhuis, 2007). Cohen et al (2008) consider prompts and probes in a semi-structured interview as valuable strategies. Prompts enable the interviewer to clarify the questions while the probes enable the interviewer to get the participants to extend, elaborate and provide more detail. The prompts and probes that were used during the semi-structured interviews certainly added richness and depth to the responses received. I interviewed each English teacher once during my study.

3.6.3.2 Planning and implementing the semi-structured interview

Wengraf (2001) emphasises that semi-structured interviews are not easier to prepare and implement than structured interviews. It may be semi-structured but it needs to be fully planned and prepared beforehand. The first level of preparation was developing the interview questions. I used the guidelines provided by Gillham (2000) to develop the questions. I ensured that I developed open ended questions so that I could capture the thoughts, attitudes and feelings of the participants about fostering of values during teaching. I initially brainstormed the questions I wanted to ask and narrowed them down later. I realised I could not ask all the questions so I decided to prune them down to what I thought was most important and those that were directly relevant to my research topic. I thereafter re-organised them into grouping or categories. When

doing this I took into consideration the task of analysis, as advised by Gillham (2000). I ensured that each question focused on a different aspect. This not only helped to give the interview more structure but helped to sort them out into categories to facilitate the analysis process. I also ensured that each question covered something different so that the interviewee would feel that there was something fresh to say. Gillham (2000) also suggested trialling the interview questions. Trialling, according to Gillham (2000), is trying out the questions on someone neutral who is not in the setting you are researching. This should be someone who has an understanding of the topic. I used a friend who has knowledge on the topic and found the process most useful. Besides giving me a feel of the interviewing process, it helped me review my questions to make them more productive and stimulating. It also provided me with insight into the questions that needed prompts. Gillham (2000) sees trialling as an opportunity to test your 'product' and states that there is no substitute for it.

After I was confident that my questions were well structured and logical, I prepared an interview schedule. An interview schedule according to Merriam (2009) is nothing more than a list of questions that one intends to ask during the interview. Working from an interview schedule allows researchers, especially those who are new, to gain the experience and confidence needed to conduct more open ended questioning. I agree with Merriam (2009) because the interview schedule provided me with a 'crutch' as I conducted the interview.

During my initial meeting with the participants, I discussed the purpose of the interview and finalised a date, time and place that was suitable to the participants. I explained to the participants the amount of time that was needed for the interview and allowed for some extra time in the event that the interview continued for longer. I was mindful of the fact that a quiet comfortable place was needed. Wengraf (2001) suggests using a setting that is free from interruption and noise. All participants agreed that the best place would be the hall on the school grounds. Each participant suggested a date and time that suited them. All were reminded that the interview would be audio recorded. I used a small digital recorder that was unobtrusive so that the participants would not be too conscious of it. I had to ensure that the batteries were charged and I tested the recorder beforehand to make certain that there were no technical problems while conducting the interview.

A meeting was also held with another teacher at the school who agreed to help pilot test the interview questions. Similar arrangements were made about the interview process as was done with the other participants. The pilot testing of the interview was done a week in advance. According to Merriam (2009), conducting pilot interviews are crucial. It helps the researcher get to know which questions are confusing and need rephrasing, and which questions need to be removed altogether. Pilot testing (Maree & Pietersen, 2007) also helps to check whether the participants interpret the questions correctly. Gillham (2000) views pilot testing of interviews as a dress rehearsal which includes all elements of the real interview. Pilot testing the interview proved very useful. I realised that two questions needed rephrasing, and these changes were made to the interview schedule before interviewing the participants. The two questions were not clear and the interviewee did not understand what answer was required. After re-phrasing the two questions, the interviewee answered comfortably. The pilot testing made me realise that a researcher cannot assume that participants have the same understanding about certain concepts that he or she has. I agree with Gillham (2000) that pilot testing will bring to light issues that had not occurred to the researcher. The pilot testing helped to refine the interview schedule and enabled the interview process to proceed smoothly.

Before the day of the interview, I contacted the participants to confirm their availability and used it as an opportunity to sense any anxiety. Wengraf (2001) suggests that this is important as both the participant and the researcher are likely to experience some level of anxiety and this helps to ease the situation. The participants seemed comfortable and I did not sense any anxiety.

On the day of the interview, I arrived a few minutes earlier to ensure that the hall where the interview was to take place was opened and this gave me time to set up. I used the first few minutes to develop rapport with the participants. The open ended questions allowed me some measure of flexibility but I was cautious not to deviate too much from the interview schedule. I was also mindful of listening to what the participants were saying instead of rushing through my questions. I used probes whenever necessary to encourage the participants to explain further. Gillham (2000) explains that probes are supplementary questions or responses that the researcher uses to get interviewees to expand on their responses. The probing helped me to understand the way in which the participant's frame of meaning is constructed. It also clarified the way the

participants' opinions came into being rather than focusing on what their opinions were (Babbie & Mouton, 2008). It helped me to go in depth and allow the participants an opportunity to reveal their innermost thoughts and feelings. When the participants deviated from the focus of the questions, I gently steered them back by repeating what the question required. The semi-structured nature of the interview allowed for flexibility while my interview schedule helped to keep the interview focused on the topic. Through the interview process, I was able to obtain rich descriptive data that helped me understand the participants' construction of knowledge and their social reality (Nieuwenhuis, 2007). I was able to get insight into the participants' views, thoughts and feelings about how they fostered values during their teaching. The semi-structured interview was also used to corroborate data that emerged from the observation and document analysis (Nieuwenhuis, 2007).

3.7 Data analysis

Qualitative data analysis, according to Nieuwenhuis (2007), involves establishing how participants make meaning of a specific phenomenon by analysing their perceptions, attitudes, understanding, knowledge, values, feelings and experiences in an attempt to approximate their construction of the phenomenon (Nieuwenhuis, 2007, p.99). Since I used the case study approach which requires "intensive, holistic description and analysis of a single bounded system" (Merriam, 2009, p. 203), conveying an understanding of the case was an important consideration in data analysis. I produced data from document analysis, observations and semi-structured interviews and therefore had a tremendous amount of data. I was aware that data management had to be an important consideration under these circumstances.

In order to manage the data analysis process, I started my analysis as I collected the data as suggested by Merriam (2009). This helped me to reflect on the data produced and to think of categories or themes that I could work with later. It was during this time that I decided how I was going to organise and manage the data. All the audio recordings of the interviews and observations were transferred into files and saved in separate folders which were labeled clearly. This helped me to transcribe the interviews and observations in a systematic way. While the semi-structured interviews were transcribed in its entirety, I had decided to transcribe only those sections of the lessons that demonstrated the fostering of values which were used in the data

analysis. After all the transcriptions were complete, I took them back to the participants to conduct ‘member checks.’ ‘Member checks’ occur when the researcher sends back the preliminary analysis to the participants to check that the interpretation is correct (Merriam, 2009). The participants expressed satisfaction that the transcriptions were a true reflection of what they had said.

In order to facilitate the data analysis process, I decided to work with the data produced from each instrument separately at the initial stage. After the transcription of all the interviews, I coded them in three different colours since there were three participants. I then sorted out the answers per question by cutting and pasting each participant’s answers and bringing them together. In order to maintain the anonymity of the participants, they were referred to as Teacher A (TA), Teacher B (TB) and Teacher C (TC). I then worked with the transcriptions of the six lesson observations. I finally conducted the content analysis of the vision and mission statement of the school. I was clear about what I was looking for so the analysis was straightforward. To begin the more intensive phase of the data analysis, I brought all the information together. I read through all the written transcripts from the interviews and the observations as well as the data gathered from the document analysis, and looked for relevant themes that emerged. I cut and pasted the relevant information from transcripts to the themes to facilitate the analysis process. I initially had ten themes; I thereafter streamlined them out further by combining them into four broad themes reflecting the data gathered from all three research instruments. Merriam (2009) suggests that the number of themes or categories should be manageable and that fewer themes lead to greater level of abstraction and make the communication of findings easier. The original transcripts of the interviews have been appended (see Appendix E).

3.8 Ensuring validity, reliability and trustworthiness

In any research, issues of validity, reliability and trustworthiness are important concerns. Merriam (2009) posits that validity is about whether the research findings match reality and are credible. One of the ways to ensure validity in qualitative research is through triangulation (Merriam, 2009). Triangulation can be assured in different ways. These include multiple methods, multiple data sources, multiple investigators or multiple theories (Denzin, 1978). In this study, two data sources and three methods of data collection were used to ensure validity. The

two sources of data were the school's vision and mission statement and the teachers. Document analysis, observations and semi-structured interviews were used to produce data. What a participant said in the interview could be checked against what was observed and what was found in the analysis of the document. Another strategy that was used to ensure validity was 'member checks' as proposed by Merriam (2009). This was done by taking the preliminary findings back to the participants and checking whether they were a true reflection of what they had said. Participants were satisfied that the transcriptions were a true reflection of what transpired during the interviews and observations, and no changes were made.

Reliability, which is the extent to which there is consistency in the findings, is enhanced through the process of triangulation; it is about describing in detail how the study was conducted as well as how the findings were produced from the data (Merriam, 2009). Merriam (2009) stresses further that conducting pilot interviews are crucial in enhancing reliability and trustworthiness. They help the researcher get to know which questions are confusing and need rephrasing and which questions need to be removed altogether. The researcher may also see the need to include new questions that may yield better data (Merriam, 2009). The interview questions were piloted with a teacher outside of the identified teacher participants at the school and this resulted in adjustments being made to two questions in the interview schedule. Since the trustworthiness of qualitative research depends on the credibility of the researcher (Merriam, 2009), I made sure that I was conscious of conducting the research in the most ethical manner possible.

3.9 Ethical considerations

Ethical clearance to conduct the study was sought from the university. Since the study was conducted at an independent school, ethical clearance from the Department of Education was not necessary. Informed consent to conduct the study was sought from the South African Institute of Sathya Sai Education (SAISSE), from the school principal as well from the governing body of the school. This was done in the form of letters which all the relevant stakeholders signed consenting to the study being conducted. Informed consent was also obtained from the teacher participants at the school. This was also done in the form of letters which they signed. The participants were assured of confidentiality and in order to protect their identity, pseudonyms were used. Participants were informed that participation in the study was voluntary and that they

had an option of withdrawing at any point, if they wished to do so. They were also assured that they would not be held personally responsible or accountable for the findings in the study in any way.

3.10 Conclusion

The chapter presented a detailed description of the research design and methodology and its appropriateness for this study. The purposive sampling method was explained and a motivation was provided for its choice in the study. A detailed description of the research site was presented, which was followed by an in-depth discussion of the research instruments used in the study. The data analysis process was discussed and issues of validity, reliability and trustworthiness were explored, explaining how they were addressed in the study. Ethics, which is an important aspect in any research study, was the final section in the chapter. The next chapter will outline how the data produced using the different research instruments were analysed. The analysis will be presented through the different themes that emerged.

CHAPTER FOUR

DATA ANALYSIS

4.1 Introduction

The preceding chapter explained how data was produced using document analysis, observations and semi-structured interviews. This chapter focuses on the analysis of the data produced from all three methods. While data analysis was started during the production phase, this chapter is an exposition of the final analysis. The analysis involved the researcher making sense of the data from the participants' perspective. This study explored how the values in the vision and mission statement of the school were fostered using the school curriculum. This was a case study of a single independent school that focuses on character education and the analysis was aimed at conveying an understanding of the 'case' by using document analysis, semi-structured interviews and observations. This chapter is organised according to four broad themes that emerged from the data analysis. These themes will be outlined in the next section.

4.2 Themes that emerged from the data analysis

The data analysis was in response to the two critical questions, which are:

1. What values are articulated in the school's vision and mission statement?
2. What values are fostered during the teaching of English?

The four broad themes and sub-themes are outlined below. These include:

The school's vision and mission statement

- The values articulated in the school's vision and mission statement
- Purpose of the school's vision and mission statement
- Participants' involvement in developing the vision and mission statement

The role of the values in the school's vision and mission statement and teaching

The fostering values during the teaching of English

- During teaching of comprehension lessons
 - Values elicitation during the introduction of the lesson
 - Values elicitation during the discussion of the comprehension passage
 - Values elicitation during the discussion of questions and review of answers
- Support and training received to foster values during teaching
- Teaching strategies used to foster values during teaching
- Personal qualities of a teacher that are needed to foster values effectively
- Background and life experiences of participants in terms of fostering of values

The teacher participants' views on the SSEHV programme that the school offers

None of the teachers' names were used to protect their identity and to maintain confidentiality. Instead, for ease of reference they were referred to as Teacher A (TA), Teacher B (TB) and Teacher C (TC). Direct quotations were used to highlight the participants' responses thereby adding richness to the data and maintaining authenticity.

The following paragraphs discuss the themes and sub-themes in greater detail with reference to relevant studies in the literature reviewed.

4.3 The school's vision and mission statement

The first theme which is the school's vision and mission statement will be divided into three sub-themes. These include the values articulated in the school's vision and mission statement, the purpose of the school's vision and mission statement and the participants' involvement in developing the vision and mission statement.

4.3.1 The values articulated in the school's vision and mission statement

The vision and mission statement of the school was analysed to establish what values were articulated in it. It was found that the values that the school seeks to foster were articulated in the

school's mission statement and not in the vision statement. The vision statement of the school provides an image for the future of the organisation (Bennis & Nanus, 1985). While some researchers believe that the values of an organisation are articulated in both the vision and mission statement (Daft, 2008), others are of the view that it is in the mission statement that the values are articulated (Desmidt et al., 2011; Deal & Peterson, 2009; Lushaba, 2000; Mintzberg, 1998; Bolman & Deal, 1996). As in the case of the school in the study, the values were articulated in the mission statement. From the analysis of the mission statement of the school it was found that values that the school wishes to foster are truth, right conduct, peace, love and non-violence.

During the semi-structured interviews participants were asked what values were promoted in the school's vision and mission statement. All the participants were confident about the values the school promoted through the vision and mission statement; however, they did not specify whether the values were articulated in the vision or mission statement. This is what the participants had to say:

TA: *The five key human values... right conduct, the love, the peace, the non-violence and truth, those five key principles and their sub-values.*

TB: *Right conduct, I would say truth. Then there is love...non-violence, peace, love.*

TC: *The five human values are there like truth, righteousness, peace, love and non-violence but there are sub-values as well.*

It is evident that the values that were articulated in the mission statement of the school were the same set of same values mentioned by the teachers in the interviews. While there are five key values of truth, right conduct, peace, love and non-violence articulated in mission statement, the teachers also mentioned the sub-values. TA mentioned the five values as being “*five key principles and their sub-values*”. During the lesson observation it was found that teachers elicited sub-values such as compassion and friendship. These are linked to the key values (see Appendix F).

4.3.2 Purpose of the school's vision and mission statement

The teacher participants were asked what they thought was the purpose of the school's vision and mission statement. From the answers given it was evident that the participants were not clear about the purpose of the vision and mission statement and concentrated on providing information on what was contained in the vision and mission statement. This is what the participants had to say about the purpose of the vision and mission statement:

TA: The school's vision I think is long-term and the mission can change all the time. But basically it is to provide an integrated curriculum with 'educare' which comes from the heart and education which comes from the head to balance both.

TB: The school's vision statement is a long term aim. It won't be achieved immediately. It takes a long time to achieve the goals. The mission is the development of the sense of brotherhood of man and one family of humanity.

TC: I will look at the vision; the question I would ask myself is what we want to achieve. Sathya Sai Schools will be institutions of human excellence where the end of education is noble character.

The participants focused on what was stated in the vision and mission instead of its purpose. The purpose of a school's vision and mission statement is to set out the school's goals and outline its core values. It serves as a means to inspire and motivate the staff to achieve its purpose. It helps the school focus on its goals and provides direction (Daft, 2008; Drohan, 1999).

4.3.3 Participants' involvement in developing the vision and mission statement

The participants were asked about their level of involvement in the development of the vision and mission statement of the school. From their answers it was evident that they were not involved in the development of the vision and mission statement. This is what the participants had to say:

TA: No, as I said the vision was already set and the mission statement... But we had no part in it. It was given to us.

TB: It was done and just given to us.

TC: *No, I was not here when it was drawn up...*

According to Senge et al (2001), sharing the vision process for the school helps address pent-up tensions over current problems and concerns. Letting people voice their problems and concerns provides enormous relief to them. They recognise each other's aspirations and will come together collectively to think and act with a power that they have within them, about the things that are important to them.

It is apparent that the vision and mission of the school is the ideology of the organization that started the school. In the previous chapter, the Sri Sathya Sai World Foundation (2007) describes the ideology that the organization promotes through the philosophy of 'educare'. This ideology is being promoted by the governing body of the school as well as SAISSE that oversees the professional work of the school.

According to Apple (2004), ideology is usually seen as a system of beliefs, ideas, commitments or values about social reality. The level to which a particular ideology is promoted will depend on the justifications of a particular group for having that ideology. Apple (2004) points out that the schools may be linked to ideological dominance of powerful groups since it is an institution where ideologies are produced and preserved. Apple (2004) points out that the school curriculum is a means by which the ideology of dominant groups may be achieved.

In the case of this school, the ideology of the organisation that started the school, together with the governing body and the institute influences the kind of knowledge that is produced at the school. This ideology is reflected in the school's vision and mission statement that was developed by the organisation. The values that the school seeks to foster are articulated in the school's vision and mission statement and the school curriculum is being used as a means to achieve this ideology.

In discussing 'ideology and curriculum', Apple (2004) suggests that teachers explore the ideological assumptions that guide their work and examine how they are involved in promoting the ideology of dominant groups. In the case of this school, the teacher participants in the study seem to be in line with the ideology of the organisation that started and manages the school. In spite of not being involved in the development of the school's vision and mission statement, the participants seem to have a belief in the school's values programme. This belief may be the

driving force in motivating them to work towards the achievement of the school's vision and mission statement.

These statements illustrate the participants' belief in the values programme:

TA: *I see the values and the Education in Human Values (EHV) programme as the foundation of everything... I just feel that this EHV programme can work wonders.*

TB: *The human values are the best for every child.*

4.4 The role of the values in the vision and mission statement and teaching

Arthur (2003) suggests that a school that offers a values programme should outline the philosophy and rationale which describes the kind of human beings the school seeks to develop, particularly in the mission statement. This is consistent with the suggestions for good practices for value based schools outlined in the Values Education Study (AGDEST, 2003) conducted in Australian schools. One of suggestions stressed the importance of articulating the values the school wishes to foster in the school's mission statement. The participants were therefore asked what role the values in the vision and mission statement played in their teaching. All three participants saw the values in the mission statement as playing a key role in their teaching. This is what the participants had to say:

TA: *I think they play a very pivotal role. I have to elicit it out of the kids. I know what I want. It's there ...it's there in their heart. I've just got to unfold it and pull it out from them. I cannot go there and tell them ... teach it to them.*

TB: *Very, very important in the classroom. We do integration the whole day. We take these values and integrate it into different lessons in the nine different learning areas. Every value is so well integrated into every lesson.*

TC: *The values contained in the vision and mission statement form the core around which the educational activities of the school rotate. Lessons are always value based whether the direct method or the integrated method. All lessons have universal values which are suitable for all learners irrespective of caste, religion, creed or colour.*

It is evident that the values in the mission statement of the school form an integral part of the teaching at the school. Teachers elicit the five key values and their sub-values while teaching the lesson content. It is also evident that the values are not attached to any particular religion but are universal.

Harrison (2010) sees the classroom as where the core business of the school takes place. He adds that it is the place where the teacher has the greatest influence on the attitudes and values of their students. Harrison (2010) adds that it is hard to separate character from the curriculum since every subject in the school curriculum has potential for character education.

4.5 The fostering of values during the teaching of English

4.5.1 During teaching of comprehension lessons

From the observation of the six comprehension lessons, it was found that values were fostered by the teacher by eliciting the values from the students through the use of a variety of teaching strategies. The choice of comprehension passages chosen by the teachers seemed to have lent itself to values elicitation.

This section will provide an analysis of the values that were elicited during the different parts of the comprehension lessons. This will include the values elicited during the introduction of the lesson, during the discussion of the comprehension passage and finally during the discussion of the questions and the reviewing of the answers. Each teacher taught two comprehension lessons. Teacher A taught the lessons in the Foundation Phase; Teacher B taught the lessons in the intermediate Phase and Teacher C taught the lessons in the Senior Phase.

4.5.1.1 Values elicitation during the introduction of the lesson

Teacher A elicited the value of concentration during the introduction of Lesson One. This was done covertly by the silent sitting exercise. The teacher asked all the learners to sit up straight with their feet together on the floor and to gently close their eyes. This was followed by breathing exercises. While learners still had their eyes closed a guided visualisation was narrated by the teacher in a soft, gentle voice. It was about a walk through the fields where an injured dog was found. When the guided visualisation exercise ended the teacher asked learners to gently

open their eyes. The guided visualisation was related to the story in the comprehension passage that was to follow in the lesson.

The value of concentration was elicited covertly again by TA during Lesson Two during the introduction. This was done again through the silent sitting activity which was accompanied by breathing exercises and guided visualisation. The guided visualisation was again related to the story in the comprehension exercise. It was about a promise a father made to take his children to the zoo. The children were all excited and were looking forward to the trip. Suddenly the weather changed and there was a fierce thunderstorm. The children thought they were not going and were very disappointed. Later, the weather settled and the father kept his promise by taking the children to the zoo.

TA elicited the values of unity in thought, word and deed and right conduct covertly during the discussion of the guided visualization exercise. This is the discussion that followed:

TA: *What do you know about a promise?*

L: *We must promise to keep our promises.*

TA: *Good, always keep a promise. How would you keep a promise?*

L: *By not breaking it. If you say you will give someone a pen and don't give it, you break your promise.*

TA: *Yes, if I promise to give you a pen (learner's name) and I don't give it to you, then I break my promise.*

L: *Ma'am, if you tell your child, I will buy you a big BMW car and you won't buy it, you break your promise.*

TA: *Oh! A big BMW car.... You see what (learner's name) is saying, you must always make a promise you can keep. Don't make a promise and say ok, it your birthday and I will buy you a BMW. Can I keep that promise?*

L (together): *No.*

TA: *No, because I won't be able to buy it. So always make a promise that you can keep. Don't make promises that you can't keep and don't make too many promises. If we make too many promises, can we keep them?*

L (together): *No.*

TA: *Make a small, simple promise and keep the promise. Always do that, remember.*

The values of unity in thought, word and deed and right conduct were further reinforced by the teacher during the discussion of the story in the comprehension passage which was about a promise. This will be discussed further in the next section where TA elicited these values during the discussion of the comprehension passage.

Teacher B elicited the value of concentration covertly during Lesson One by conducting the silent sitting exercise. The teacher asked the learners to close their eyes and follow a breathing exercise routine for which she gave instructions. The teacher thereafter asked learners to look at the chart put up on the chalkboard that depicted a drawing of clasped hands. The teacher asked the learners to close their eyes again and did a guided visualisation activity where she narrated the purpose of our hands and how they should be used to show love, friendship, do good deeds and work selflessly.

During the introduction of Lesson Two, TB elicited the value of concentration again in a covert way. This was done during the silent sitting exercise. Learners were asked to close their eyes and the teacher started with breathing exercises followed by a session of guided visualisation. During the guided visualisation, the teacher read a script focusing on 'light'. When it was finished learners were asked to gently open their eyes.

From the analysis of the introduction of the comprehension lessons, it was found that the values of concentration, unity of thought, word and deed and right conduct were fostered by the teachers. These values were the values articulated in the mission statement of the school. They were either a core value or a sub-value related to the core values that the school wishes to foster through the mission statement.

4.5.1.2 Values elicitation during the discussion of the comprehension passage

Teacher A elicited the value of selflessness during the discussion of the comprehension passage in Lesson One. The passage was about a little girl, Jessica and her dog called Pax, which means peace. They went for a walk in the fields and had to cross a river. Suddenly, Jessica noticed the bridge ahead was slightly broken but persisted on crossing. Pax whined and pulled her away but Jessica would not listen, resulting in her falling into the river. Pax run home and attracted the attention of Jessica's dad, who followed to see what was wrong. Jessica was saved and Pax was rewarded with a big bone.

The value of selflessness was elicited when discussing the word 'reward' from the word bank that the teacher created. The learners were asked to explain the word 'reward'. The teacher asked learners if it was important to get rewards for all the good deeds that they do. A learner stated that it was not necessary and that doing something good makes one happy. The teacher highlighted the importance of not expecting rewards for all the good deeds that we do. This was the discussion that took place:

TA: *Who can tell me what's a reward?*

L: *You get something for doing something.*

TA: *Anyone else.*

L: *The dog gets a bone.*

TA: *Ok, anyone else.*

L: *For helping.*

TA: *Ok, do we do something at all times to get a reward? Is that the right way to do things?*

L: *A reward is like if we do something good...it's like a green card. You get something good.*

TA: *Someone feels happy that you did something good and rewards you. Do we have to do something good and always wait for a reward?*

L (together): *No.*

TA: *Why?*

L: *Because we are happy that we have done something good.*

TA: *...and it has to be selfless. Do we always have to have something given to us?*

L (together): *No.*

TA: *No, we must do it because we want to do it.*

During Lesson Two, TA further reinforced the values of unity in thought, word and deed and right conduct by discussing the actions of the man in the story. The story was about the couple, Dipou and Molefi, who did not have much money, except a cow and a small piece of land on which they grew vegetables. Dipou had aspirations of one day buying the land of the farmer next door who was growing old and sick. The farmer wanted two cows for the land but the couple only had one cow and needed the milk. The old farmer liked the couple and agreed that they should bring him a glass of milk every day and give him one cow the following year. Dipou and Molefi readily agreed and made a promise to do as he said. Dipou prepared a glass of milk every day and asked Molefi to take it to the old man. Molefi, however, pretended to take the milk to the old man but instead drank it himself. When they had enough money, Dipou bought a cow and asked Molefi to take it to the farmer. The old man was angry and accused Molefi of being wicked and not keeping the promise. The farmer changed his mind and demanded the two cows he originally requested in exchange for the land. They had to finally give away their two cows and had no milk for themselves anymore. Dipou was very sad that things had not worked out as she planned and was angry with Molefi for what he had done.

TA took the discussion of the promise that started during the introduction of the lesson further and made learners realise that breaking a promise could have negative consequences as well. Here is the discussion that took place:

TA: *Did the farmer have a right to be angry?*

L (together): *Yes.*

TA: *Why do you say yes?*

L: *Because they made a promise.*

TA: *When we read the story, what was the main idea that came to your head?*

L: *Keep your promise.*

L: *Don't break it.*

TA: *Any other ideas? What was the problem in the story? Think carefully.*

L: *Molefi broke his promise.*

TA: *What was the solution to the problem?*

L: *They had to give two cows. They were punished.*

TA: *Yes, they had to give two cows. If you break a promise, there could be punishment.*

The comprehension passage of Lesson One taught by Teacher B comprised a short story and a poem. Both were written by a little girl called Stoki. It was about her experiences of being very sad during the Christmas holidays because all her friends had gone to wonderful places for the holiday while she stayed at home with her family. Although they were happy together, Stoki missed a sense of adventure. Her mom explained that they could not afford a holiday but she had something special for her and that was her love. Stoki recognised the love her mom spoke about and immediately forgot about her holiday. She wrote a poem entitled 'Rich I am'. Stoki wrote about all the things that added richness to her life. These were the simple things in nature that needed no money.

During the discussion of the passage the values of contentment, peace and love were elicited. Here is the discussion:

TB: *Why is Stoki a happy person?*

L: *She had the love.*

TB: *Right, she had love.*

L: *She was peaceful.*

TB: *She was peaceful, right. What else?*

L: *She was content with what she had.*

TB: *She was content with what she had, very good. She was very content with what little she had. Nature made her happy.*

During Lesson Two, Teacher B discussed a poem which was used for the comprehension exercise. The title of the poem was ‘Love poem for my country’ which was about a South African poet’s love for his country. Each stanza started with a description of what the poet felt the country represented and that aspect was elaborated further in that stanza. The first line of each of the stanzas read, ‘My country is for love’, ‘My country is for peace’, ‘My country is for joy’, ‘My country is for health and wealth’ and ‘My country is for unity’.

The values that were elicited during the discussion were unity, patriotism and selflessness. This was done by asking a learner to read the last stanza, ‘My country is for unity, feel the millions, see their passion, their hands are joined together, we shall celebrate.’ TB asked learners to explain what the stanza meant. Learners explained that people in our country came together after apartheid and formed the rainbow nation. There was love among the people. TB reinforced this unity by asking learners to join hands and celebrate their country. The value of patriotism was elicited by asking learners if they loved their country and to state the reasons why they loved their country. The value of selflessness was elicited when TB asked learners what one learns from nature. A learner stated that when you do something good, you should not expect to be rewarded.

This discussion illustrated how the values were elicited:

TB: *Read the last stanza (learner’s name). Who can tell me what that verse means? ‘My country is for unity.’*

L: *Different people coming together.*

TB: *Very good, what do you mean by different people coming together?*

L: *People are coming together after apartheid.*

TB: *Good, after apartheid, people are coming together. What do we call all the people that are together?*

L: *A rainbow nation.*

TB: *A rainbow nation. Yes. What does the poet mean when he says “see their passion?”*

L: *See their love.*

TB: *See their love, very good. And what happens after that?*

L: *They all join hands.*

TB: *To stand up and...*

L: *(together)... Celebrate.*

TB: *You do that now. All of you stand up, quietly. All of you join hands. Come on, join hands. What are you going to say now?*

L: *(together) We shall celebrate.*

TB: *Good, again.*

L: *We shall celebrate.*

TB: *Again.*

L: *We shall celebrate.*

TB: *Why are you celebrating?*

L: *We are happy in our country together.*

TB: *Are you all happy in your country?*

L: *(together) Yes.*

TB: *Now tell me the different things you love your country for?*

L: *Its people.*

TB: *The people, you love the people, yes.*

L: *The passion.*

TB: *Ok, not only passion. (Learner's name) said the people. Why do you love your country?*

L: *Nature.*

TB: *The nature, yes. What are you learning from nature?*

L: *Ma'am, you learn to live in unity with the animals.*

TB: *Very good! You learn that you live in peace within yourself. You learn that from nature. Isn't it?*

L: *You also learn, when you do stuff, something good, don't always wait for rewards.*

TB: *Very good! You learn that you shouldn't wait for rewards when you do something good. Now that you joined hands, I want to see you being like this all the time. One of the days, I am going to let you write a poem about your country, just like how this poet did, ok.*

Teacher C elicited the values of compassion and non-violence during the discussion of the poem that was used in Lesson Two for the comprehension exercise.

The poem was entitled 'A piece of earth.' It was about a blue duiker trying to free itself from a poacher's noose. Its left hind leg was trapped by an iron peg for three days. In the meantime, the poacher had moved on and would not be returning. The poet described the pain and agony that the duiker experiences while trying to set itself free. The wire that was around the hind leg was cutting into the bone as the duiker leaped and jumped, trying to release itself. The duiker would have to finally bite off the wire from the already injured and painful leg. Water was not available and the limping duiker had to stumble along through hyena patrolled terrain.

The value of compassion was elicited when TC discussed how the wire was cutting through to the bone as the duiker jumped about to free itself. Here is the discussion that took place:

TC: *What does 'bounding' tell you?*

L: *It's trying to break loose.*

TC: *Very good, it's trying to escape. 'To tow the piece of earth with him, the wire gets tighter, the blood flows, clots and congeals until metal wholly rings on bone.'* What had happened now? Where has the wire gone to now?

L: *Onto the bone.*

TC: *Right to his bone. It has cut through the skin and flesh and is now grating against the bone. How would you feel? You know when you get poked with one little thing on your skin you jump up so high and scream and complain about it. That wire has gone right to its bone. How do you think that animal is feeling with the wire gone right to its bone?*

L: *It's in pain.*

TC: *Yes, it's in a lot of pain. Do you feel sorry for it?*

L: (together) *Yes.*

TC: *How do you feel about the poacher?*

L: *Sir, he must die too.* (Shouting out the answer)

L: *He is inhumane.* (Shouting out the answer)

TC: *How do you feel about the poacher, the person who created all this?* (Put up your hands, no shouting)

L: *He is being cruel.*

L: *He is inhumane.*

TC: *Ok, he is inhumane.*

After the entire discussion, TC asked the learners what value emerged from the lesson. Learners stated that it was non-violence. TC asked learners:

TC: *Now, what value can you come up with after listening to this?*

L: (together) *Non-violence.*

TC: *Yes, non-violence.*

From the discussion of the comprehension passages, the teachers fostered the values of selflessness, unity of thought, word and deed, contentment, peace, love, unity, patriotism, compassion and non-violence. These values were the core values or values related to the core values that were articulated in the school's mission statement.

4.5.1.3 Values elicitation during the discussion of questions and review of answers

During the discussion of the comprehension questions in Lesson One, Teacher A elicited the value, respect for time. The teacher asked the learners what they would do if they could not find an answer to a question. A learner replied that they should move onto the next question. The teacher asked the learners why they should not dwell on the same question for a long time and a learner stated, 'you are wasting time'. The teacher then discussed the value of respect for time. Here is the discussion that took place:

TA: *If for some reason, you have a problem in one of the questions and you can't find the answer, what are you going to do?*

L: *Go to the next question.*

TA: *Very good, finish all the ones you know and then come back to the ones you don't know, later. What happens if you get stuck and think and think about one question?*

L: *You are wasting time.*

TA: *Yes, what happens when you waste time?*

L: *You're wasting your life.*

TA: *Yes, time wasted is ...*

L: *(together) ...life wasted.*

TA: *Do not waste time. If you are not sure of something, leave it, you can always come back to it later.*

The other value elicited by TA during the discussion of the comprehension questions was friendship. This was elicited when the teacher discussed Jessica's relationship with her dog. The teacher asked learners questions about the importance of friendship and how it benefits us. This is the discussion that ensued:

TA: *What is a friend?*

L: *It's somebody that you can trust and they'll take care of you.*

TA: *What else?*

L: *A friend is someone, if you have a problem, you can talk to.*

TA: *Good, your friend can help you with a problem.*

L: *A friend can give you company.*

L: *A friend can help you.*

L: *A friend can care for you.*

TA: *You can share, care, love each other and you know you have someone to be with.*

L: *Go with...*

TA: *Yes.*

TA: *What happens when you have no friends?*

L: *You feel sad.*

TA: *You feel so sad, so lonely.*

Teacher C gave the learners twenty minutes to read the passage and answer the questions silently. Thereafter the teacher reviewed the learners' answers by reading out each question and asking learners for answers.

The passage was about an aged father, Mr Atterbury, who owned a large business and wanted to share his business among his three daughters. Crewealla was the eldest daughter, Revilla, was

the second and Sarah was the youngest daughter. He called his three daughters and asked them to express their love for him. He decided to use this to determine how he will share his business among them. Crewealla, the eldest daughter pretended to love her father more than anything else in the world and stated that she loved her father more than words could say. The father was delighted and gave her and her husband one third of the business. His second daughter was equally moving in her outpouring of love towards the father. She said that nothing gave her more joy than the love of her father. The father being equally happy with Revilla, gave her and her husband a third of his business. The father then turned to his youngest daughter who he called his 'joy', and asked what she had to say. Sarah was disgusted with her sisters whose words she knew did not match their deeds. She said that she loved her father as much as she should, no more, no less. The father was shocked with Sarah's lack of depth. Sarah explained that she had always loved him dearly and she could not bring herself to make such flattering speeches without qualifications. She explained that if the sisters loved nothing else in life why then did they both marry. The father referred to her plainness of speech as pride. The father was very angry and because of his age could not think clearly. He decided to share his business among Crewealla and Revilla only.

The values of fairness and discrimination were elicited when TC reviewed the learners' answers. Fairness was elicited by discussing question six. This was elicited by TC discussing how Mr. Atterbury went about sharing his business amongst his three daughters. Learners pointed out that Mr. Atterbury should have been generous and loving and distributed the business equally among the three daughters as this would have meant displaying fairness. Here is the discussion of the question:

TC: *Was the method used by Mr. Atterbury to share his business a good one?*

L: (together) *No.*

TC: *Ok, majority say no. Right, let's go to the next part. Why would you say that?*

L: *He should have shared it with all three daughters.*

L: *Ok, anyone else.*

L: *He shared it with the other two and not with Sarah.*

TC: *What other way could he have shared?*

L: *He could have been generous, loving and shared equal parts...*

TC: *Yes, equal parts of the business to all. Would you say that? What would that be?*

L: *Fair.*

TC: *That would be fair. Is that fair?*

L: (together) *Yes.*

TC: *Are you fair at all times with everybody. Do you sometimes when playing soccer say to someone, no, you stay out, next time you can play?*

L: (Quiet).

TC: *Remember, you have got to be fair at all times.*

The value of discrimination was elicited when discussing question eleven. The learners pointed out that the old man could not discriminate between right and wrong. Here is how it was elicited:

TC: *What problem did Mr. Atterbury experience in making a choice?*

L: *He was old.*

L: *He loved them all and did not know what to do.*

TC: *Yes, he loved them but what happened after the girls gave their speeches. There was something else.*

L: *He could not see right from wrong.*

L: *He couldn't see who was telling the truth and who was telling a lie.*

TC: *Yes, he couldn't see truth from untruth because of the flattery.*

During the discussion of the questions in the comprehension passages, it was found that the values of respect for time, friendship, fairness and discrimination were fostered by the teachers. All these values were related to the core values articulated in the school's mission statement.

4.5.2 Support and training received to foster values during teaching

Since the school offers the National Curriculum Statement (NCS) together with the value-based programme, teachers will need to be trained and supported for the programme to succeed.

Teachers were therefore asked about the training and support that they received in fostering values during their teaching. This is what the participants had to say:

TA: *We get workshops...the EHV workshops, the meetings in cluster groups. Sometimes we do it in staff development programmes where each one gets a topic and it always leads to how to integrate the values. Formal training is just the EHV workshops. Well, now the one that we are attending is organised by SAISSE (South African Institute of Sathya Sai Education) and it is informative. It takes us to another level.*

TB: *Well, we have our workshops, which are the EHV workshops...I attend a lot of meetings. Whenever we have our EHV workshops...we sit together to work out what the question is about. We are always working together as a team.*

TC: *I have had formal training through the diploma course in the Educare programme and also workshops that were held at school. Then, we also have support from the school personnel, principal, other resource persons... It was done during staff development programmes where papers were presented by staff members...*

It is evident from the participants' responses that in-house training is done through staff development workshops as well as formal training received from the South African Institute of Sathya Sai Education (SAISSE). One of the participants mentioned that they also received support from the school principal and other resource persons at the school.

One participant stated that she also reads books to enhance her knowledge.

I also read up, I read a lot to check whether I am moving in the right direction.

In terms of resources to help foster values, another stated that “*books from the library or notes from workshops organized by SAISSE*” helped him to foster the values in school.

4.5.3 Teaching strategies used to foster values during teaching

According to Harrison (2010, p. 179), active learning strategies are more likely to enhance values development in students: “For example, if a teacher encourages active learning, open discussion and a caring environment then students are more likely to be aware of each other, tolerate different opinions and have more respect”. The Sri Sathya Sai World Foundation (2007) points out that the SSEHV programme needs a pedagogy that is experiential, transformational and integral. Participants were asked about the teaching strategies that they use to foster values during their teaching. This is what the participants had to say:

TA: You can use storytelling, role-play, question and answer, brain storming and you can have debates. There’s so many ... Like storytelling, silent sitting, the activities that you do, quotation okay and the songs, it could be a poem or a verse just to take away the monotony of it especially with the little ones.

You can do life application... could make a frame for your mum for mother’s day to show love or thank you note...go home and water the plants today.

TB: Little attitude tests where the right action comes out... debates, speech contests as well and then I do a little observation checking on them about their behaviour in class where I have little book that says how they are.

...give them incentives, I give them little badges, I give them certificates and stickers if they have done well in the classroom and I make little birthday cards and get well cards if somebody is sick and I also allow them to play group games to express the positive comments.

TC: Questioning, brainstorming, group work, role-plays, case studies, problem solving and learner activities are included...

It is evident from what the participants describe that a variety of strategies are used to elicit the values. Some of the strategies the teachers mentioned were storytelling, games, quotations, role plays, poetry, questioning, brainstorming, debates, silent sitting, group work, case studies and problem solving. Life application activities and attitude tests are also used.

From the lesson observations it was noted that teachers used silent sitting with guided visualisation, questioning, songs, quotation and class discussion. A life application exercise was also used by Teacher A when learners were asked to make a 'promise bracelet' as a symbol of a promise that they will make and keep.

An interesting observation was made regarding the strategies used by teachers to elicit values. Teacher C did not use the technique of silent sitting with guided visualisation as was done by the other two teachers. This is one of the techniques proposed for the SSEHV programme. Teacher C did the breathing exercises only. It is evident in literature that not all teachers respond the same when implementing a curriculum innovation. In a study conducted by Arweck et al (2005), it was found that not all teachers implemented the SSEHV programme in the same way. With regard to reflection time or silent sitting, most teachers realised that children had little time to reflect or sit quietly and implemented the strategy, while two teachers were uncomfortable with the 'silent sitting' or 'reflection time' and did not implement it. Marsh (2009) points out that implementation of an activity in an innovation will be dependent on the teacher's competence, confidence, attitude and will. Drake & Sherin (2006, p. 469) are of the view that no curriculum is "teacher proof". Different teachers make different choices and adaptations. The reason for Teacher C not using the strategy was not determined.

4.5.4 Personal qualities of a teacher that are needed to foster values effectively

The personal qualities of the teacher are crucial in values education. The 'It's Who You Are' report by Arthur, Deakin-Crick, Samuel, Wilson, and McGettrick (2006) recommends that teachers who want young children to develop good character must consistently model good values, virtues and behavior. This is what the participants had to say when they were asked about the personal qualities that they thought a teacher should possess to foster values during teaching:

TA: I think a teacher should be first and foremost patient. A teacher should inspire, should set an example for the children, be calm and to have this love.... you have to practise it. Otherwise you won't get anything.

TB: I must be committed. I have to be consistent. I have to be caring and responsible. I also have to be a maker and a builder and if there is any misdemeanor on my part I have to correct that

first before I correct the children. And then I have to be kind, loving and patient with them...be a better example and reflect the positive attitude towards the children.

TC: I have to re-examine, reflect, revise and reconstruct myself to achieve the aim of the SSEHV, which is human excellence. I have to experience the value and resonate it and help to unfold it in the learner. If I have not experienced it, I will not be able to unfold it in the learner.

The participants' views were consistent with that of Arthur et al (2006), who found that teachers who encourage their students and lead by example have the most impact on students' values. All the participants were of the view that being a role model was important and that teachers should inspire and encourage their students. Participants also stressed teacher commitment, patience and kindness towards students.

A striking observation was the way the teachers conducted themselves while teaching. Teacher A presented both lessons in calm and gentle voice and students seemed relaxed and keen to participate. The teacher was generous in her praise for students who responded positively and made concerted efforts to encourage shy students to contribute.

A loving, non-threatening atmosphere prevailed in the class. The use of soft music created a serene atmosphere and the learners were very well behaved throughout the lessons. Teacher B also displayed a loving and caring attitude towards the students throughout the lessons. Students were very well behaved and the use of soft music enhanced the peaceful classroom atmosphere. TB, however, concentrated on the students who were actively participating and neglected to involve the shy and withdrawn students. Teacher C conducted both the lessons in a very respectful manner. Students were keen to participate and were well behaved.

Harrison (2010) adds that if teachers develop an honest and open relationship with their students, then the students are more likely to replicate this. The teacher's role is to "help young people create a vision of the person they want to be" (Harrison, 2010, p.179). The Sri Sathya Sai World Foundation (2007) stresses that the teacher's role as an exemplar is crucial. Their personal immersion in the process of 'educare' enables them to be tuned in to the needs of their students at all levels of development.

4.5.5 Background and life experiences of participants in terms of fostering of values during teaching

The teachers' life experiences and background contributes to who they are and will influence how they foster values in the classrooms. Baijnath (2002) argues that teachers teach what they are. Their mental state and their lifestyles will influence their students more than all their intellect and abilities. Participants were asked about how their experiences in life and their background influence how they foster values during their teaching. One of the participants talked about how her upbringing shaped her character and how it influences her attitude towards her students:

First and foremost, the integrity of a person, my integrity...to have purity in thought, word and deed and honesty... we were brought up with not a lot of money but a lot of love and a lot of respect for your parents. It was the love that kept us together. I want the child just to be happy... So when you see them happy ... half your battle is won. I feel that a child will remember you throughout their lives because I remember my teachers.

Another participant expressed how coming to teach at this school shaped the person she is today. The values programme has made an impact on her life and has influenced the kind of teacher she is presently. She has become a more positive person. The teacher stated:

I was such an unhappy person – such a sad person in my life...I was very emotional, very impulsive sometimes and not considering children. When I came to Swami's school (Sathya Sai School), I came to know of the five human values and I learnt a lot... I have changed. I am not the same person I was. I never turned back. I am happy.

It is evident that the SSEHV programme not only facilitates character growth in the students but teachers are also transformed in the process. Manchishi (2000) found similar results in his study conducted in a Sathya Sai School in Zambia. The SSEHV programme influenced the lives of teachers and they changed for the better. Many of the teachers came from government schools and found that when they came to the Sathya Sai School they became more conscious of values in their lives and went through a process of transformation. This is also consistent with the findings of Marantz (1991) in her study of the SSEHV programme offered in public schools in

the United States. Teachers perceived the programme to be transformative not only for the students but also for themselves.

4.6 Participants' views of the SSEHV programme being offered at the school

In order for teachers to implement a values-based programme, they have to believe that what they are doing has merits. Marsh (2009) is of the view that the main concern for teachers in implementing an innovation is the success they get in using it because this is where they get their intrinsic satisfaction from. Participants were asked what they thought of the SSEHV programme being offered at the school. Teacher A stated:

I do believe in the programme and I think if it is run effectively and efficiently it will work. It can work magic. But all the components must work together to make it successful. I am talking about the parents, the pupils, the teachers and the system. Everybody has to pull their weight. If you get one loose link you are going to have a problem.

I am in the Foundation Phase and I am in the class the whole day I can see the change in the pupils. I have even seen the change in parents, not all are Sai devotees so they don't know the programme. But because the children are so impressionable they say ...you are not supposed to do this and you are not supposed to do that and this parent just brought into this and came back and said, Ma'am, I've got to thank you.

I just feel that this EHV programme can work wonders... I feel it is very effective.

Teacher A has belief in the programme and thinks that it has great potential in transforming not only the students but parents as well. An interesting observation made by the teacher was that students have been successful in transforming their parents. She felt the SSEHV programme was very powerful in that respect. Teacher A makes an important point that the SSEHV programme will be totally effective only if all stakeholders are supportive and are working together. This is consistent with the findings of the Values Education Good Practice Schools (VEGPS) project Stage 1 report. The report was clear that good values education requires good communication with all the stakeholders and co-operation of all who are involved in the initiative (AGDEST, 2006).

Teacher B also expressed her belief in the SSEHV programme offered at the school. She has observed changes in the students and has seen how they have transformed. She pointed out that not all children transform at the same pace and teachers needed to acknowledge and appreciate this. She said:

I really believe in this program. Well, there are changes in learners. There are some that are still in the process of learning. We can't blame them. We see a little change in them, we must really appreciate that they are really making a change. There are some children that took on this programme and you can see the values that are coming out of the children, the way they behave, the way they greet you, the way they talk to you, help to carry your bag, hug you. You can see that some have come a long way in the values programme but there are some that really need to learn.

Teacher C stressed that it is the holistic aspect of the SSEHV programme that contributes to the character development of the students. He was confident that the programme has the potential to succeed. He explained that:

It contributes to the holistic learning by addressing the five domains in every person, that is, intellectual, physical, emotional, psychic and spiritual.....it has every chance of success in character development.

Lovat et al (2010) highlight the importance of the affective domain which included the social, emotional, moral and spiritual development of the student, which he believes goes beyond intelligence and cognitive abilities. They argue that the content of values education draws the teacher's attention to both the intellectual and the affective domain of the student. This is consistent with the view of Teacher C who believes that the SSEHV programme at the school develops the student holistically.

All three participants believe that the SSEHV programme has the potential to have a positive effect on the character development of the learners.

4.7 Conclusion

This chapter has presented an analysis of the data produced from document analysis, observation of lessons as well as semi-structured interviews with the participants. The data produced from the three different methods helped the researcher to employ triangulation during the analysis process, where data produced from the semi-structured interviews could be checked against data produced during the observations and document analysis. This helped to ensure validity, credibility and trustworthiness. The data was presented using four broad themes with sub-themes. The four broad themes were the vision and mission statement of the school, the role of the values in the vision and mission statement, values elicitation during teaching and the participants' views on the values education programme being offered at the school. The analysis was compared with relevant studies in the literature regarding values in the vision and mission statements of schools, values education and curriculum implementation. The data produced helped to answer the research questions and will facilitate the presentation of the findings and insights which will be outlined in the next chapter.

CHAPTER FIVE

EMERGING INSIGHTS AND CONCLUSION

5.1 Introduction

This study explored how an independent school fostered the values outlined in its vision and mission statement through curriculum implementation. This chapter provides an exposition of the findings and insights gained by analysing the data produced in answering the critical research questions. Writing up the findings involved developing an outline of the key issues that emerged from the data analysis and synthesizing it into a report. A summary of the findings and insights will be outlined in the next section. Finally, a model on values elicitation is presented.

5.2 Summary of findings and insights

This section will highlight the findings and insights about the school's vision and mission statement, the values in the school's mission statement and teaching, values elicitation during teaching, the relationship between the values in the mission statement and teaching, the personal qualities of teachers and the impact of the SSEHV Programme.

5.2.1 The school's vision and mission statement

It was evident that while the participants did not have a clear understanding of the purpose of the school's vision and mission statement, they had a good understanding of what the school seeks to achieve. One of the participants stated that the school's vision was to be an institution of human excellence where the end of education is noble character.

The participants were not involved in developing the school's vision and mission statement yet they seemed passionate about furthering the goals of the SSEHV Programme being offered at the school. The values articulated in mission statement were the basis for the values programme.

One of the participants stated that the SSEHV Programme can work wonders and another seemed confident that the identified human values are the best for every child. While literature on developing an organisation's vision and mission statement emphasises the need to involve all stakeholders so that there can be a sense of ownership (Modiba, 2001; Senge et al., 1994), Webber (1989) stresses that a vision and mission statement, no matter how well formulated, will

not be meaningful or excite individuals who find that the values in a vision and mission statement are different from their own. It is evident that while the participants were not involved in the development of the vision and mission statement, the values that were articulated in it were consistent with their own. Their belief in the programme was a motivating factor in implementing the programme successfully.

It is also evident that the vision and mission statement of the school is the ideology of the Sri Sathya Sai Organization that oversees and manages the school. Participants were not involved in its development; instead, a participant stated that the vision and mission statement was formulated and given to them. This is consistent with what Apple (2004) states about dominant groups which promote their ideologies through institutions like schools. In this case, the school is promoting the ideology of the Sri Sathya Sai Organization through the vision and mission statement. Apple (2004) points out that the values that a dominant group wishes to promote are an important part of their ideology. The school curriculum is being used by this school to promote that ideology. This is consistent with Apple's (2004) view that since schools are knowledge producing and knowledge preserving institutions, dominant groups like the Sri Sathya Sai Organization will use the school curriculum as a means to further their ideologies. While Apple (2004) cautions teachers to be aware of the ideologies of dominant groups and how they as teachers can be used to further this ideology, the participants at the school seem to be in line with the ideology that the school is promoting. One participant stated that she would be very happy if this human values programme was implemented in every other school.

5.2.2 Values in the mission statement of the school and teaching

It was found that the values that the school seeks to foster were articulated in the school's mission statement and not in the vision statement. This is consistent with the literature on vision and mission statements that point out that an organisation's values are articulated in the mission statement (Desmidt et al., 2011; Deal & Peterson, 2009; Lushaba, 2000; Mintzberg, 1998; Bolman & Deal, 1996). The values that were articulated in the school's mission statement were truth, peace, love, right conduct and non-violence. While these were the core values, participants also elicited the sub-values that emanated from the core values during the lessons. It was evident that the values articulated in the mission statement play an important part of teaching.

Participants stated that the values played a pivotal role in their teaching and that lessons were always value-based.

5.2.3 Values elicitation during teaching

Teachers fostered values during teaching of the English lessons by eliciting the values from the students using different teaching strategies. The values that were elicited during the teaching of the six comprehension lessons observed were concentration, unity in thought, word and deed, right conduct, friendship, contentment, fairness, discrimination, non-violence, selflessness, peace, love, unity, patriotism, compassion, discrimination and respect for time. These values were elicited both overtly and covertly. A value like concentration was elicited during the silent sitting exercise in a covert way, while the other values were elicited overtly. Values like fairness, selflessness and non-violence were drawn out of the content of the comprehension passages through the use of various teaching strategies.

Participants use a variety of strategies to elicit values during their teaching. These include storytelling, games, quotations, role plays, poetry, music and song, questioning, brainstorming, debates, silent sitting, group work, case studies and problem solving. Life application activities and attitude tests are also used. Participants used soft gentle instrumental music which played in the background while the lessons were conducted. The playing of the music helped to create a calm and conducive learning environment. It is evident that participants use strategies and activities that are learner-centred and experiential. This is consistent with literature that highlights that active learning strategies enhance values development in learners (Harrison, 2010).

It was found that not all participants implemented the SSEHV Programme in the same way. One of the participants did not do the silent sitting exercise with guided visualisation as others did. This is consistent with Drake & Sherin's (2006) observation that different teachers make different choices and adaptations during the implementation of the curriculum.

It was evident that questioning was a common strategy used by the teachers to elicit values during their lessons. While teachers elicited values using the questioning technique, they could have encouraged more critical engagement with learners. Teachers elicited the values and sometimes explained why they thought the values were important. They could have asked the

students why they thought that ‘value’ was important and what relevance it had in their lives. By asking these questions, the teachers would have allowed for more critical engagement and reflection from the students. This kind of engagement would have allowed for more discussion and teachers could have created the opportunity for students to decide on the relevance of the values in their life. This can be related to Giroux’s (1997) framework on pedagogy.

According to Giroux (1997, p. xiii), “pedagogy involves the production and transmission of knowledge, the construction of subjectivity and the learning of values and beliefs.” Pedagogy should not be seen as an isolated aspect of life. It should be seen as a means to transform both the teacher and the student. It should not be limited to content, method and resources but should serve to ask the necessary questions surrounding the content. Giroux (1997) sees pedagogy as the place where students critically engage and challenge the diverse cultural, social and political discourses and practices and should be extended beyond the mastery of techniques and methodologies. It is not about getting the answer right but to reason through the different meanings.

It is important therefore that teachers give students a ‘voice’ in values education. By facilitating robust discussion after the values are elicited, the teacher creates the opportunity and space for students to decide on the relevance of that ‘value’ in their daily life. In this way, students have more control of the conditions of their own knowledge production in terms of values education.

5.2.4 Relationship between the values in the mission statement and teaching

It is evident that there is a strong relationship between the values articulated in the school’s mission statement and teaching. From the data analysis it can be concluded that the possible reasons for the strong relationship are the participants’ belief in the programme and the support and training they receive to foster values during their teaching. One of the participants stated that the values programme offered at the school can work wonders and is very effective; another concluded that it had every chance of success in character development of the students.

Participants are also receiving ongoing training and support to implement the SSEHV Programme in the form of staff development workshops and formal training conducted by the South African Institute of Sathya Sai Education (SAISSE). In addition to the workshops and training, they receive support from the principal and other resource personnel at the school.

5.2.5 Personal qualities of teachers

It was found that teachers conducted themselves in a loving and respectful manner during their teaching. The classroom atmosphere was peaceful and teachers displayed an open and positive attitude towards the students. They were generous in their praise for students and students were keen to participate. A non-threatening, relaxed atmosphere prevailed in the class. Participants seemed acutely aware of the need for them to be good role models to their students for the SSEHV Programme to be effective. Participants pointed out that a teacher should inspire students and set a good example. One of the participants explained that teachers need to experience the value and resonate it before trying to “unfold” it in students. Burrows (1997) illustrates this with an example. “If as teachers, we want our learners to be punctual, even if we tell the most enthralling stories or sing the most catchy songs about punctuality, the point will not register if we do not come to class on time” (Burrows, 1997, p.10).

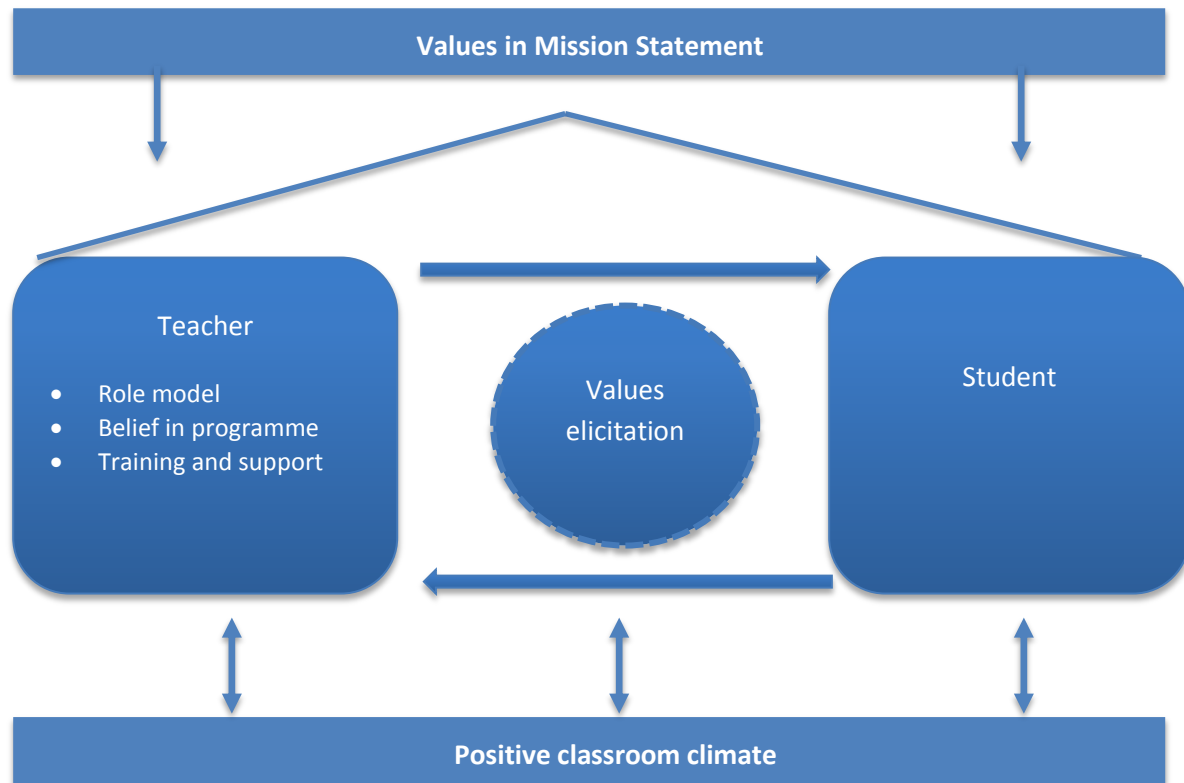
5.2.6 Impact of the SSEHV Programme

Participants have observed that the SSEHV Programme being offered at the school is having a positive impact on the learners, their parents and the teachers. One of the participants explained that she has noted changes in the students as well as parents. A teacher described how the programme changed her, making her a more positive person.

This section provided an exposition of the findings and insights of the study. The next section will present a model on values elicitation that was abstracted from the findings.

5.3 Model on values elicitation representing an abstraction of the findings

Figure 5.1: Model on values elicitation



This model on values elicitation represents an abstraction of the findings of the study that explored the fostering of the values of a school's vision and mission through the implementation of the English curriculum. The values in the mission statement of the school were elicited by the creation of a positive classroom climate that was relaxed and non-threatening. The teachers were complicit in eliciting these values and their related values in the teaching of English. The teachers' complicity in eliciting values from the students was evident in their use of a variety of teaching strategies and the selection of texts that lent themselves to values elicitation. The teachers' awareness of the importance of being good role models to their students, their belief in the SSEHV Programme and the training they received facilitated the elicitation of values.

5.4 Conclusion

The independent school in which the study was conducted is achieving its ideology through the mission statement by implementing the SSEHV Programme in conjunction with the National Curriculum Statement. This is being achieved through combining the five teaching techniques advocated by the SSEHV Programme, (silent sitting, quotation or a universal prayer, music and group singing, storytelling and group activities) with other teaching strategies. The goal of the SSEHV Programme is to produce students who not only excel academically but who also display noble characters (The Sri Sathya Sai World Foundation, 2007). This goal is consistent with that of the National Curriculum Statement (NCS) and the Manifesto on Values, Education and Democracy. The NCS strives to produce students who will be imbued with the values of social justice, equity and democracy and act in the interests of a society, at the same time being literate, numerate and multi-skilled (Department of Education, 2002). Gevisser (2001, p. 3) in the Manifesto on Values, Education and Democracy stresses that:

Education does not exist simply to serve the market, but to serve society, and that means instilling in pupils and students a broad sense of values that can emerge only from a balanced exposure to the humanities as well as the sciences. Enriching the individual in this way is by extension, enriching the society, too.

Schools will only be able to fulfill their role of producing well-rounded, balanced citizens if education concentrates on the holistic development of the students instead of concentrating only on knowledge and skills. There should be equal emphasis on the '**head, heart and hand**'. This school endeavours to achieve this balance by offering the SSEHV Programme in conjunction with the National Curriculum Statement. Sri Sathya Sai Baba states that:

Character is the most precious gift of education. Politics without principles, education without character, science without humanity, and commerce without morality are not only useless but positively dangerous. Present day education develops the intellect and skills but does little to develop good qualities. Of what avail is all the knowledge in the

world, if one does not have good character? (The Sri Sathya Sai World Foundation, 2007, p.167).

By fostering the values of the mission statement through curriculum implementation, the school is achieving the goal of developing the character of the students. This will prepare students not only to make a living but also for life.

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APPENDICES

Appendix A

R. Naicker
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3605

The Principal
Sathya Sai School
1 May 2011

REQUEST FOR PERMISSION TO CONDUCT RESEARCH: SATHYA SAI SCHOOL CHATSWORTH

Research title: Exploring the relationship between the values in the school's vision and mission statement and curriculum implementation.

I am currently pursuing a Master's Degree in Education at the University of KwaZulu-Natal. My details are as follows:

Full Name and Surname	Rubandhree Naicker
Student Number	202525247
Discipline	Curriculum Studies
School	Education and Development
Faculty	Education
Campus	Edgewood
Existing Qualification	UDE, BA, FDE (Educ Manag), ACE (Isizulu), ABET, B.EDUC.
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The purpose of my study will be to explore the relationship between the values in the school's vision and mission statement and curriculum implementation. This will be done through the lens of the English curriculum in Grade 3, Grade 5 and Grade 7.

Since the school prioritizes character education which aims to foster the fundamental values in children using the school curriculum, I am interested to find out the kind of the relationship that exists between the values in the vision and mission of the school and curriculum implementation. I am a member of the South African Institute of the Sathya Sai Education (SAISSE) which manages and supports the professional work of the school. This study will help to strengthen the work of SAISSE in achieving its purpose.

Data will be produced using document analysis, classroom observation and semi-structured interviews. Each teachers' English lesson will be observed twice and one post observation, semi-structured interview will be conducted with each teacher.

The identity of the school and the teachers will be protected. The name of the school will not be used in the study and to protect the identity of the teacher participants, pseudonyms will be used. The participation of teachers in the study will be voluntary. All other ethical considerations governing research will be strictly adhered to by the researcher.

I hereby request permission to conduct the research at the school.

Yours faithfully

R. Naicker

I hereby grant/do not grant permission for Mrs. R. Naicker to conduct research at the school.

Principal

Date

Appendix B

R.Naicker
University of KwaZulu-Natal
Edgewood Campus
Private Bag X03
Ashwood
3605

The School Governing Body
Sathya Sai School
1 May 2011

REQUEST FOR PERMISSION TO CONDUCT RESEARCH: SATHYA SAI SCHOOL CHATSWORTH

Research title: Exploring the relationship between the values in the school's vision and mission statement and curriculum implementation.

I am currently pursuing a Master's Degree in Education at the University of KwaZulu-Natal. My details are as follows:

Full Name and Surname	Rubandhree Naicker
Student Number	202525247
Discipline	Curriculum Studies
School	Education and Development
Faculty	Education
Campus	Edgewood
Existing Qualification	UDE, BA, FDE (Educ Manag), ACE (Isizulu), ABET, B.EDUC.
Proposed Qualification for Project	Masters in Education
Contact details	031-4011133 cell: 0832273250
Email	ruban@newagestrategies.co.za
Name of Supervisor	Professor Reshma Sookrajh
Contact details	0784517764
Email	sookrajhre@ukzn.ac.za

The purpose of my study will be to explore the relationship between the values in the school's vision and mission statement and curriculum implementation. This will be done through the lens of the English curriculum in Grade 3, Grade 5 and Grade 7.

Since the school prioritizes character education which aims to foster the fundamental values in children using the school curriculum, I am interested to find out the kind of the relationship that exists between the values in the vision and mission of the school and curriculum implementation. I am a member of the South African Institute of the Sathya Sai Education (SAISSE) which manages and supports the professional work of the school. This study will help to strengthen the work of SAISSE in achieving its purpose.

Data will be produced using document analysis, classroom observation and semi-structured interviews. Each teachers' English lesson will be observed twice and one post observation, semi-structured interview will be conducted with each teacher.

The identity of the school and the teachers will be protected. The name of the school will not be used in the study and to protect the identity of the teacher participants, pseudonyms will be used. The participation of teachers in the study will be voluntary. All other ethical considerations governing research will be strictly adhered to by the researcher.

I hereby request permission to conduct the research at the school.

Yours faithfully

R. Naicker

I hereby grant/do not grant permission for Mrs. R. Naicker to conduct research at the school.

Chairperson

Date

Appendix C

R.Naicker
University of KwaZulu-Natal
Edgewood Campus
Private Bag X03
Ashwood
3605

The English Teacher
Sathya Sai School Chatsworth
July 2011

REQUEST FOR PERMISSION TO CONDUCT RESEARCH: SATHYA SAI SCHOOL CHATSWORTH

Research title: Exploring the relationship between the values in the school's vision and mission statement and curriculum implementation.

I am currently pursuing a Master's Degree in Education at the University of KwaZulu-Natal. My details are as follows:

Full Name and Surname	Rubandhree Naicker
Student Number	202525247
Discipline	Curriculum Studies
School	Education and Development
Faculty	Education
Campus	Edgewood
Existing Qualification	UDE, BA, FDE (Educ Manag), ACE (Isizulu), ABET, B.EDUC.
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Email	sookrajhre@ukzn.ac.za

The purpose of my study will be to explore the relationship between the values in the school's vision and mission statement and curriculum implementation. This will be done through the lens of the English curriculum.

Since the school prioritizes character education which aims to foster the fundamental values in children using the school curriculum, I am interested to find out the kind of the relationship that exists between the values in the vision and mission of the school and curriculum implementation. I am a member of the South African Institute of the Sathya Sai Education (SAISSE) which manages and supports the professional work of the school. This study will help to strengthen the work of SAISSE in achieving its purpose.

Data will be produced using document analysis, classroom observation and semi-structured interviews. Each teachers' English lesson will be observed twice and one post observation, semi-structured interview will be conducted with each teacher. The semi structured interview will be audio recorded.

The data will be stored in a secure place during data collection and upon submission of the thesis will be stored in the School of Education, University of Kwa- Zulu Natal, for a period of five years after which it will be disposed of.

Your participation in the study will be voluntary. If you choose not to participate in the study, you can be assured that you will not be disadvantaged in any way. If you do participate in the study, you will not be held personally accountable or responsible for any of the findings arising from the study. This means that if the findings reveal that there is no relationship between the values in the school's vision and mission statement and the teaching observed, you will not be held liable.

All information that you share will be treated in a confidential manner. You will be free to withdraw from the study at any time. Your identity and that of the school will be protected. The name of the school will not be used in the study and to protect your identity, a pseudonym will be used. All other ethical considerations governing research will be strictly adhered to by the researcher.

I hereby request permission to observe two of your comprehension lessons in English and conduct a semi structured interview with you.

Yours faithfully

R. Naicker

Date

I hereby grant/ do not grant permission for Mrs. R. Naicker to conduct research at the school.

Signature

Date

Appendix D

Interview Schedule

I would like to thank you for consenting to be interviewed and for signing the request for permission letter. I would also like to thank you for your co- operation during my observation of your lessons. I would like to ask you some questions to get a deeper understanding with regard to values in the vision and mission statement and classroom teaching. The interview will take approximately 20 minutes. Remember that you are free to withdraw from the process at any time.

1. What is the purpose of the school's vision and mission statement?
2. What was your level of involvement in developing the school's vision and mission statement?
3. What values are promoted in the school's vision and mission statement?
4. What role does the values in the school's vision and mission of the school play in the educational activities of the school, in particular teaching?
5. What training or support do you receive in fostering values during the lessons?
6. What strategies do you use to foster values during teaching?
7. What is required of you as a teacher to be effective in fostering values?
8. How does your background and life experience affect the fostering of values during teaching?
9. What are your views of the education in human values programme being offered at the schools? Do you believe that the programme is effective or not? Why?

Appendix E

Transcription of the interviews

Interview with Teacher A

- Researcher** Thank you so much Teacher A for accepting to be part of this study. I just want to ask you a few questions. The first question is what is the purpose of the school's vision and mission statement?
- Teacher A** The school's vision statement ... The school's vision I think is long term and the mission can change all the time. But basically it is to provide an integrated curriculum with educare which comes from the heart and education which comes from the head to balance both. So we develop in the child where the end of education becomes character and to develop that in the child.
- Researcher** Okay, is there anything else you want to say...
- Teacher A** I think the whole idea is with our school is that the end of education is not only to earn a living but to make a difference in society. The whole idea is to come out with a skill that equips you to help in society.
- Researcher** Okay, what I am asking here, Teacher A is why does the school have a vision and mission statement?
- Teacher A** To be more focussed I think. The end of the goal ... what I am trying to say is the child can adapt in an environment to be useful in a skill that will help mankind. I don't know if it's...
- Researcher** What was your level of involvement in developing the school's vision and mission statement? Where you involved in writing it up?
- Teacher A** No, as I said the vision was already set and the mission statement but the vision is long term and it will stay that way but the mission can change. But we had no part in it. It was given to us. It is changing all the time.
- Researcher** In what way..?
- Teacher A** Because we've had one vision and mission statement and now we've got another one which we are implementing right now.
- Researcher** Okay, fine thanks... What values are promoted in the school's vision and mission statement?

Teacher A The five key human values...the human values ... the right conduct, the love, the peace, the non-violence. Those five key principles and their sub values. And sometimes its done incidentally too.

Researcher I want to know what the values were.

Teacher A The five key values and their sub values.

Researcher Okay. Do you have a copy of the sub values?

Teacher A Yes, I do.

Researcher Okay and you make reference to that ...?

Teacher A Most of the time. But sometimes it comes out automatically.

Researcher Okay fine... What role do you think these values and the sub values that you refer to were in the vision and mission statement that you think play in your teaching?

Teacher A I think they play a very pivotal role ... because I see the values and the EHV programme as the foundation of everything. And I think if we get that foundation right then structure automatically comes up with no effort at all. Because if the values are put in place then just for instance responsibility which falls under right conduct , the child automatically becomes responsible to do his homework, to do his projects, so your academic envelopes this character system, the values in education in human values.

Researcher So when I ask you what role do these values in the vision and mission statement play in your teaching ... how does it shape your teaching?

Teacher A It has a very positive role because we use examples...

Researcher No, what I mean in terms of your planning and preparation of your lesson.

Teacher A Uh... I don't know...

Researcher No what I mean in your planning and preparation of your lesson ... how does it shape your lesson? Like for example when you think of these values when you are doing your lesson preparation what is it that you realise about them for example you know like how do you bring it into your lessons?

Teacher A Integrate it?

Researcher Yes, that's what I want to know more.

Teacher A Like how we integrate it in the lesson...?

Researcher Like what role does it play? Does it play an important role in the lesson planning?

Teacher A A very pivotal role...

Researcher What do you have to do as a teacher in order for this to play a pivotal role?

Teacher A I have to get it out of the kids. I have to elicit it out of the kids. I know what I want. It's there ... it's there in their heart. I've just got to unfold it and pull it out from them. That's the part that has to be done. I cannot go there and tell them ... teach it to them.

Researcher All right.

Teacher A I've got to bring it out...

Researcher Okay ... It does shape your lesson planning and the teaching in the classroom...

Teacher A It gives you more structure I would say and you get an outcome...

Researcher All right, good. What training or support do you receive in eliciting the values you spoke about taking it out petal by petal and all of this. What training did you get or getting to do this effectively?

Teacher A We get like the workshops we are having the EHV workshops, the meetings we have, cluster groups...

Researcher And when you have cluster groups does this also relate to values?

Teacher A Yes, everything... everything does relate to values.

Researcher Who does the cluster groups?

Teacher A XXXXX mam does it. Sometimes we do it in a staff development programme where each one gets a topic and it always leads to how to integrate the values. Everything is how to integrate the values plus incidentally. I take a lot from nature. I do a lot from nature and nobody teaches you that besides nature itself. I think that nature is the best teacher and children can relate to it because the little ones love nature, they love animals, they love insects. So I use a lot from nature also.

Researcher And formal training ... in terms of workshops?

Teacher A Formal training is just the EHV workshops.

Researcher Can you tell me something about this?

Teacher A The EHV workshops...

- Researcher** Who is it organized by?
- Teacher A** Well, now the one that we are attending is organized by SAISSE (South African Institute of Sathya Sai Education) and it is informative. It takes us to another level. Although we think we know ... like we think it is repeating itself but there's new ideas coming out, new ways, there's new techniques of imparting this knowledge to the kids and taking it out of the kids. So we are learning everyday from each other ... from...
- Researcher** Like is there support from the principal, other personnel in the school other than XXXX mam offering any kind of support?
- Teacher A** Well, if you need help, we work as a unit – you always get help. The principal is on the turn to help you. If you need anything and his door is always open and you can go in and have a chat with him. If you have a problem with integration you can bring it in and he will help you. So we've got all the support structures, we do.
- Researcher** So tell me ... resources? How do you get your resources to foster these values?
- Teacher A** Okay sciences we have really ... its lacking. Science resources are lacking. Basically you use what you have ... but as I said to you everything is in the child. It's how you bring it out.
- Researcher** Okay. So you are saying much depends on the teacher.
- Teacher A** You don't really need ... as they say you know the one about the marble walls ... the teaching...
- Researcher** Yes ... teaching that takes place ...
- Teacher A** In muddy walls. Poor teaching can take place in marble halls. So basically you don't need all that. I think it is what you can take out.
- Researcher** Okay, good. Tell me what strategies do you use now. You say that the teacher plays a pivotal role and is the main resource. What strategies can the teacher use in the class while teaching in order to bring these values out.
- Teacher A** I think you can use storytelling, role play, question and answer, brain storming and you can have debates. There's so many ...like just to make it interesting so it does not follow the same procedure every day. Basically the five techniques that we use to...
- Researcher** So list them...

- Teacher A** Like storytelling, silent sitting, the activities that you do, quotation okay and the songs, it could be a poem or a verse just to take away the monotony of it especially with the little ones. I am talking about the foundation phase
- Researcher** So learner activities will stem from these...
- Teacher A** Yes, from the programme.
- Researcher** And from these activities do you get the learners involved a lot to elicit these values?
- Teacher A** You have to...
- Researcher** What sort of activities do you give them?
- Teacher A** You can do life application where you go home and you tell them you could make a frame for your mum for mother's day to show love or thank you note. They become aware that little things matter. Just to say thanks mum for a special lunch. You know things like that ... life application. So most of these things are the things they could use everyday not something that you could store it away.
- Researcher** So we are talking here for example giving the learners little project.
- Teacher A** Yes, many things, little things ... go home and water the plants today, take care of it come back and tell me or we can write a note in the book and say ask mum did XXXX do this ... and mum signs this if he did or did not do it. So we are aware that it is followed up. He doesn't come back and say I've done it mam,...
Because we made vouchers for mother's day and we say okay the voucher entitles mum for a mini massage and then they gave it to their mum. After mother's day mum had to sign it whether it was done and we stuck it in the book.
- Researcher** Okay, lovely
- Teacher A** So we know what's being done.
- Researcher** Okay. What do you think is required of you personally Teacher A as a teacher in order for you to bring out these values from the learners? What kind of teacher must you be?
- Teacher A** I think a teacher should be first and foremost patient. A teacher should inspire, should set an example for the children, be calm and to have this love that can ... any pupil can relate to. You know like they can come to you ask a thing to sort out any problem whether it's home problem or school problem. It must be somebody that they can come to for anything because I've seen and I realise ...I have seen parents ... every child is their God. You know what I mean is their

diamond. Maybe your slow learner you get irritated with ... it's somebody's child so you've got to respect that. For every parent their child is their God. You can understand, you got children. You know ... you know what I am saying; you've got your own children. I know where I am coming with my children. This is somebody's child and I need to treat this child just as I would treat my own child. So if I am not prepared to lay a finger on my child I am not prepared to do this on any other child. That's my philosophy and I feel just with love and tough love off course you have to practise it. Otherwise you won't get anything.

Researcher Just stemming from that now, how your own life experiences and just like the way you are you know your character how has this affected your elicitation of values in the classroom?

Teacher A About my life itself...?

Researcher How did your life ... does it shape how you bring out the values?

Teacher A First and foremost the integrity of a person, my integrity and that it is to have like purity in thought, word and deed and the honesty and we were brought up with not a lot of money but a lot of love and a lot of respect for your parents. Not like today's kids like they can tell you what to do. It was the love that kept us cuddled and kept us together. We could like go to our parents and say ... talk about our problems. We were allowed to make a mistake because it is only human but if you make the mistake twice then you got punished for it. You know it was like that.

Researcher How would you think like that sort of influences you now as a teacher?

Teacher A I always look at these kids and I say you know what they are human too. They are going to make a mistake and let's tell them that this is not how it is done; this is how it's done and don't do it again. And the way we were brought up ... because we were brought up ... we were four girls and my dad died very young also. We were brought up with all this love ... like you felt safe ... so the safety is so important and I feel these kids they must also feel they want to come to school. Like how you want to go home they must be happy to enter the gate you know what I mean. So when you see them happy and you know they are coming to you half your battle is won.

Researcher And now do you think that these experiences that you have had, the way you were moulded, it is shaping the way you foster the values?

Teacher A It does uh! It does. I would say it's like all "positiveness" and I want the child just to be happy. And I always tell my children to bring your smiles to school...if you are sad for any reason, bring your smile but tell mam why you are sad later. You

know just the happiness and I feel personally and even my husband was telling me and I don't know if it was relevant ... we were talking about something and he said everyday I pray if I touch someone's heart I have achieved something. I don't want anything else in life. And I said that's a strange thing to pray for and he said I am telling you. And I realize that's what we want to do.

Researcher Absolutely ... in the classroom as well.

Teacher A For some reason it even if a child learnt one word I am happy. You know I am talking about one child and you have touched them in some way them in some way. I feel that a child will remember you throughout their lives because I remember my teachers. And if you say one bad thing it sticks in you. You know so and so called me this and so and so said this to me and it just demoralizes you.

Researcher Okay, Teacher A what is your view of this education in human values programme that is being offered in the school? Do you believe in the programme? Do you think it works?

Teacher A I do believe in the programme and I think if it is run effectively and efficiently it will work. It can work magic. But it must have like all your fingers in your hand must work together so must all the components work together to make it successful . I am not saying it's not but it is not as effective as it can be.

Researcher Okay, what are some of the reasons ... let's talk about you know as a teacher ... is it working in your class?

Teacher A Because I am in the foundation phase and I am in the class the whole day I can see the change in the pupils. I have even seen the change in parents where parents came to me and said you know what it is because of so and so and the stories you have said that I have become vegetarian now. Because the way the child was telling me this and that. Yet I did not influence them to become vegetarians but some stories we were saying this man has become vegetarian. He has gone to India so many times now. He's even helped in the decor team and that team you know what I mean ...

Researcher So you feel that the values programme has not only reached your children but also the parents.

Teacher A Yes and it can change it because not all are Sai devotees so they don't know the programme. But because the children are so impressionable they say dad this and this. You are not supposed to do this and you are not supposed to do that and this parent just bought into this and came back and said mam I've got to thank you.

This is what I have given up and I don't eat meat anymore. And he's going to India even more than me now.

Researcher Right, so you feel that this programme is effective.

Teacher A I feel it is very effective. But you have to have all the components working together.

Researcher What components are you talking about?

Teacher A I am talking about the parents, the pupils, the teachers and the system. Everybody has to pull their weight. If you get one loose link you are going to have a problem. It's going to cause a problem. Everyone has to be tight you know for it to be successful. Plus the outside world, the media and what they are exposed to. Because these kids come from different backgrounds and then it clashes sometimes. Although we are up here in the hill then they see other children using gel and this fashion and they want to imitate it. And it does not help and does not fit into our programme. So they got to buy into it.

Researcher Okay, is there anything else you want to say Teacher A...

Teacher A Uh... I just feel that this EHV programme can work wonders and if you get that off the ground then the academic just follows systematically. You don't have to work on that. You know what I mean, it will just flow and I think all our battles will be won. Everybody will be self sufficient to help in the community and we won't have the state we are in now with so much poverty here because we are training a whole nation to become skilled to help somebody. So if the whole nation is trained the next lot of people you will be helping each other just to fend for themselves for whatever... there will be such a difference ... there won't be poverty. You know what I am trying to say. Here basically you have to have the hands that serve and to love all and serve all. Because I was saying here and I must read this to you "Hands dedicated to hard work, heads dedicated to service and hearts filled with love to ake the whole system work." And I think it will work.

Researcher Yes, thank you so much Teacher A.

Interview with Teacher B

Researcher: Okay, Thank you Teacher B for allowing to be interviewed. The first question that I would like to ask is, What is the purpose of the school's vision and mission statement?

Teacher B: The school's vision statement is a long term aim. It won't be achieved immediately. It takes a long time to achieve the goals. The mission is the development of the sense of brotherhood of man and one family of humanity. Teachers will live in a moral and spiritual manner. The educators are a band of teachers always devising means of teaching. Respect for all faiths which is included in our general assemblies where we bring in all cultures and where we respect other cultures and then we do a prayer for different cultures and also we recite; we also say the thought for the day which also includes every religion.

Researcher: If you look at the vision and mission statement, what do you think is the purpose of that document? What does the document do for you as a school?

Teacher B: It's something that we as teachers need to think about where we can make an improvement in the school. Where there are areas of concern, where we can help the Sathya Sai School to become a better school. It's about love of protection of God's creation...

Researcher: We are just asking what is the purpose? What is the reason for it being developed? All right, the next one was what was your level of involvement in developing the school's vision and mission statement? Where you involved in developing it?

Teacher B: Yes, I was involved in the developing of the vision and mission statement where I looked into certain areas where I helped certain teachers.

Researcher: No, to develop the document. The vision and mission statement that you'll have; where you involved in putting out those points? ... Okay that was done.

Teacher B: It was done and just given to us and I had to write on each aspect where I wrote about the mission statement and wrote on each one and where there were areas of concern I gave that to the principal last year.

Researcher: Okay, basically you are saying that the vision and mission statement was developed and given to you and the school will follow.

- Teacher B** And we had to look at the vision and mission statement everyday in the classroom and look at every criteria and see in which way we can adapt this in our classroom situation.
- Researcher** Okay, excellent. What values are promoted in the school's vision and mission statement that the school needs to foster? What values is the vision and mission statement saying that the school must promote?
- Teacher B** Lots of values.
- Researcher** What are the main values?
- Teacher B** I am talking about right conduct, truth we come across everything...
- Researcher** List the values.
- Teacher B** I'll say right conduct, though the values go in a different order, Truth first though right conduct where the behaviour has to come in ... its not perfect, the children are all in the progress of transforming.
- Researcher** No, just list the values.
- Teacher B** Right conduct. I would say truth. Then there is love. You see there is love – just one or two – about a handful, right conduct, truth and I have said non-violence, peace is all right, love is okay.
- Researcher** We just want to know what are the values in the vision and mission statement. Okay? What role does the values in the vision and mission statement of the school play in the educational activities of the school, in particular teaching? Are these values important; the one's you've listed now.
- Teacher B** Very, very important in the classroom. We do an integration the whole day. We take these values and integrate it into different lessons in the nine different learning areas. Every value is so well integrated into every lesson; where at the end of that lesson the children list all the values that came out of that lesson.
- Researcher** What training or support do you receive in doing this integration?
- Teacher B** Well we have our workshops which are the EHV workshops we have and I attend a lot of meetings and I also read up, I read a lot to check whether I am moving in the right direction.
- Researcher** Good. Is there anybody at school that assists you?
- Teacher B** We do. We have teachers that sit and discuss. Whenever we have our EHV workshops we discuss what this question is all about. We sit together to work

what this question is about. Can we all sit together and work out this question and see what each one comes out with different answers, so we put that together to see if we have answered that correctly. We are always working together as a team.

Researcher Ok. In terms of resources – do you have resources to help you?

Teacher B We do have resources. Let me tell you Rubandhree, we have resources here. The problem is because of availability and the person in charge of the resources – we don't have a librarian – now we are teaching in a classroom – by the time we go and ask the teacher for a resource so we hardly get anything. Most of the time we as teachers go to the bookshop, where there's a book we borrow books from there or Sai book shop and we exchange and we go to the centres and we ask them for books. XXXX is always lending me books which I read.

Researcher In the classroom what strategies do you use to get the values coming out through the learners.

Teacher B Oh lots of it. Different activities I use. First of all I decide what steps I will take to mould the learner into a Sai blossom or academic excellence.

Researcher No, I am talking about in the classroom.

Teacher B I do a lot of activities in the classroom, the children enjoy to bring out the strategies I'll tell you, we do – it's a very positive classroom atmosphere. When I am going to teach I make sure it becomes a very positive classroom atmosphere and then I have different strategies to bring out the values.

Researcher What are the strategies?

Teacher B I give a duty list to a child. I say you are in charge of a duty today – now you do certain things in the classroom today where it brings out to behave correctly. Maybe he's a monitor in the class – he has to be a role model in the class. Then I give them topics where they make little booklets and where their parents read for them and then I them little attitude tests where the right action comes out and then they will be done through debates, speech contests as well and then I do a little observation checking on them about their behaviour in class where I have little book that says how they are. There's different activities I give them. I also involve learners in planning and looking after the classroom, furniture, display things in the classroom and I also give them ideas how to acknowledge their ideas, give them incentives, I give them little badges, I give them certificates and stickers if they have done well in the classroom and I make little birthday cards and get well cards if somebody is sick and I also allow them to play group games to express the positive comments. Those children that have negative comments

automatically come up with such positive comments and you can see the expression on the child's face and how they enjoy this different types of activities where they build their confidence.

Researcher Excellent. Tell me what is required of you personally as a teacher to be effective in values elicitation? What kind of teacher must you be if you want to bring out these values of the learners in class?

Teacher B First of all, this is I always say this. I will always decide what steps I will take to bring out the greatness in this children to develop certain attitudes to promote right action, move in the correct direction and how their behaviour will be corrected if some of them are not behaving. So we are serving this divinity in each and every child.

Researcher I want to ask you what kind of teacher must you be?

Teacher B I must be committed. I have to be consistent. I have to be caring and responsible. I also have to be a maker and a builder and if there is any misdemeanour on my part I have to correct that first before I correct the children. And then I have to be kind, loving and patient with them. And I also need experience through workshops, communication with people who are in the Sai Organisation so I become a better example and reflect the positive attitude towards the children.

Researcher How does your background and life experience, you know the way you've been moulded affects the way you elicit values in the class?

Teacher B My own background and life?

Researcher Yes.

Teacher B I wasn't a Sai devotee. When I was first called, there was a very bad experience. So I was called to come and teach in Swami's school and I was a bit hesitant whether to come or not. Then I said no. XXX said you have to come there is no teacher in this class. Do you want 30 children to suffer or you just want one person to suffer. That night I thought about it and said I am alone suffering and 30 children haven't a teacher. Five year olds – what am I doing. I was a teacher before – let me go to the school. So I went to the school and let me tell you, I never turned back – I never turned back. I became such a happy person teaching children and I loved teaching children. I tell you the person I was such a unhappy person – such a sad person in my life because I don't have one family member – I am just alone. I don't have anybody to see to just my two children now. That time I didn't have anyone – all of them passed on. When I came to Swami's school I said Swami you are the only one going to keep me alive and I came to this school

and I am happy and learnt a lot. I have changed. I am not the same person I was. I was very emotional, very impulsive sometimes and not considering children. When I came to Swami's school I came to know of the five human values and I learnt about. I knew the values, it was in me I did not know how to bring it out. But since I came to Swami's school all those values automatically come out of me and I feel and I will say this and I will acknowledge this to say that I have really took in the and brought out the values and have become a better person.

Researcher Tell me, what is your view of this human values programme that is being done at this school. Do you believe in this programme?

Teacher B I really believe in this programme. I have been teaching in the secular school for 33 years. The minute I put my foot into the Sathya Sai School I told all my friends at the secular school that this is the best school I came to. The human values is the best for every child and I would be happy if this human values programme is implemented... I'll be the happiest person because the lifestyle the children are leading now – I'll be very happy if this human values programme is implemented in every other school.

Researcher What changes do you see in learners?

Teacher B Well, there are changes in learners. There are some that are still in the process of learning. We can't blame them. We see a little change in them we must really appreciate that they are really making a change. There are some children that took on this programme and you can see the values that are coming out of the children, the way they behave, the way they greet you, the way they talk to you and come to you, help to carry your bag, come to the classroom, greet you in the morning, hug you. You can see that some have come a long way in the values programme but there are some that really need to learn.

Researcher You've already mentioned that this programme has helped you. That's what you said earlier.

Teacher B Yes. It did help me Rubandhree. It really helped me a lot. I am so happy within myself. I feel very, very happy and what I need to do is still learn. I'd really appreciate it if you and your team can have workshops.

Researcher Thank you very much Teacher B for your time and for allowing me to interview you. Okay.

Teacher B Thank you.

Interview with Teacher C

Researcher What is the purpose of the school's vision and mission statement?

Teacher C First, I will look at the vision, the question I would ask myself is what we want to achieve. Sathya Sai Schools will be institutions of human excellence where the end of education is noble character. To provide education, free from influence of the state and government to all children, irrespective of religion, caste, colour or creed.

Researcher Teacher C, I am not wanting to know what the vision and mission is, I only want to know why the school would develop a vision and mission statement. What do you think would be the purpose?

Teacher C To provide for the holistic education of all our learners, with equal emphasis on character development and academic achievement, by using the Sathya Sai education values and Educare programme. To pledge to strive for human excellence so that all associated with our institution will follow the example of our Master and world teacher, Bhagawan Sri Sathya Sai Baba, by practicing the brotherhood of man, respect for all faiths, love and protection for all God's creation, selfless service to society especially the needy and elderly, help ever, hurt never, protection of the environment, control of senses, adherence to the laws of the country in which one lives, upholding the five basic human values of truth, righteousness, love, peace and non-violence.

Researcher What was your level of involvement, were you involved in the creation and developing of this vision and mission statement?

Teacher C I tried to inspire learners...

Researcher No, what I mean is the vision and mission statements, were you involved in developing it, in creating it? When it was written were you involved in the writing up of it?

Teacher C Not, no, I came to this school in 2005, the school was already running. But, what I can do is...

Researcher Don't worry, it's ok. What I wanted to know whether you were involved in the drawing up of it, the creation of it?

Teacher C No, no, I was not here when it was drawn up, I came after that.

Researcher What values are promoted in the school's vision and mission statement?

- Teacher C** The five human values are there like truth, righteousness, peace, love and non-violence but there are sub values as well, do you want that as well?
- Researcher** No, That's going to be a very extensive list; I just need to know what the main values are.....
- Researcher** What role do these values that you mentioned play in the educational activities of the school, in particular teaching?
- Teacher C** The values contained in the vision and mission statement form the core around which the educational activities of the school rotate. Lessons are always value based whether the direct method (EHV lessons) or the integrated method (Educare programme). All lessons have universal values which are suitable for all learners irrespective of caste, religion, creed or colour. Then we have the respect for faiths...
- Researcher** Ok, I just wanted to know what role do these values play and I think you covered that.
- Researcher** What training or support do you receive to these elicit values during your lessons?
- Teacher C** Formal training, I have had formal training through the diploma course in the Educare programme and also workshops that were held at school. But the first educare diploma programme was I did was held in 2004. I attended that. We went down to Cedara and went out to to Pax Christie in Newcastle and the one that being done now will go until Oct 2011. Then, we also have support from the school personnel, principal, other resource persons from 2005 to 2011. It was done during staff development programmes were papers were presented by staff members and this year 2011; XXXX is doing it with us and resources, books from the library or notes from workshops organized by SAISSE.
- Researcher** What strategies do you use to elicit values during your lessons? Are learner activities included?
- Teacher C** Techniques used are questioning, brainstorming, groupwork, roleplays, case studies, problem solving and learner activities, eg. like what I did in class data collection sheets of a group are required to draw a frequency table in Maths, followed by the drawing of a bar graph based on the information.
- Researcher** So you give them some activities, alright. Ok. What do you think is required from you personally as a teacher in order for you to elicit these values effectively in your class?

- Teacher C** To create an environment, culture and ethos permeated by the active practice of the five human inherent values. I have to re-examine, reflect, revise and reconstruct myself to achieve the aim of the SSEHV which is human excellence. I have to experience the value and resonate it and help to unfold it in the learner. If I have not experienced it, I will not be able to unfold it in the learner. I will have to be a bridge to invite the learners to cross. After having facilitated the crossing, I will have to step aside and allow learners to make bridges of their own.
- Researcher** That was a quotation, very good quotation, ok, lovely. How does your background and life experience affect the elicitation of values during lessons?
- Teacher C** I have always owing to my experience with learners been a guidepost. I have been consistent, caring, responsible and committed in my duty as an educator, no matter what the circumstances may be. Build a classroom atmosphere. Praise learners when occasions arise, for their excellence in behavior, outstanding class performance, being silent when left on their own that is showing respect by not disturbing others. Learners will realize that they are doing is being noted and recognized. It is also important to tell learners that I am not perfect, we are all human like them, and can make mistakes, but our goal in life is perfection ie. Sai excellence.
- Researcher** Ok, good. What is your view of the education in human values programme that's being offered at the school?
- Teacher C** It contributes to the holistic learning by addressing the five domains in every person, that is, intellectual, physical, emotional, psychic and spiritual. This approach has taken the best from many approaches, avoided their errors and addressed their limitations; therefore it has every chance of success in character development.
- Researcher** OK, Thank you very much Teacher C, I really appreciate your contributions.

Appendix F

Table of values and sub values

Right Conduct	Peace	Truth	Love	Non-Violence
Self- help skills:	Attention	Accuracy	Acceptance	Psychological:
Care of belongings	Calm	Curiosity	Affection	Benevolence
Diet	Concentration	Discernment	Care	Compassion
Hygiene	Contentment	Fairness	Compassion	Concern for others
Modesty	Dignity	Fearlessness	Consideration	Consideration
Posture	Discipline	Honesty	Dedication	Co-operation
Self -reliance	Equality	Integrity	Devotion	Forgiveness
	Equanimity	Intuition	Empathy	Loyalty
Social skills:	Faithfulness	Justice	Forbearance	Morality
Good manners	Focus	Optimism	Friendship	Universal love
Good behaviour	Gratitude	Purity	Generosity	
Good relationships	Happiness	Quest for knowledge	Gentleness	Social:
Helpfulness	Harmony	Reason	Humanness	Appreciation of other cultures/religions
Not wasting	Humility	Self-analysis	Interdependence	Brotherhood
	Inner silence	Self-awareness	Kindness	Sisterhood
Ethical Skills:	Optimism	Sincerity	Patience	Care of the environment
Code of conduct	Patience	Spirit of enquiry	Patriotism	Citizenship
Courage	Reflection	Synthesis	Sacrifice	Equality
Dependability	Satisfaction	Trust	Selflessness	Harmlessness
Duty	Self - acceptance	Truthfulness	Service	National awareness
Efficiency	Self-confidence	Determination	Sharing	Perseverance
Ingenuity	Self- control	Unity of thought, word and deed	Sympathy	Respect for property
Initiative	Self -discipline		Thoughtfulness	Social justice
Perseverance	Self-esteem		Tolerance	
Punctuality	Self- respect		Trust	
Resourcefulness	Sense control			
Respect for all	Surrender			
Responsibility	Understanding			
	Virtue			

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2 August 2011

Mrs R Naicker (202525247)
School of Education & Development
Faculty of Education
Edgewood Campus

Dear Mrs Naicker

PROTOCOL REFERENCE NUMBER: HSS/0668/011M

PROJECT TITLE: Exploring the relationship between the values in the school's vision and mission statement and curriculum implementation

In response to your application dated 28 July 2011, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully



Professor Steven Collings (Chair)
HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

cc. Supervisor: Prof R Sookrajh

cc. Ms T Mnisi, Faculty Research Office, Faculty of Education, Edgewood Campus

Appendix H

TO WHOM IT MAY CONCERN

29 November 2011

This thesis, entitled “EXPLORING THE FOSTERING OF VALUES IN A SCHOOL’S VISION AND MISSION THROUGH CURRICULUM IMPLEMENTATION IN ENGLISH”, has been edited to ensure technically accurate and contextually appropriate use of language.

Sincerely

A handwritten signature in blue ink, appearing to read 'CM Israel', with a stylized flourish at the end.

CM ISRAEL

BA Hons (UDW) MA (UND) MA (US) PhD (UNH)

Language Editor

Appendix I

EXPLORING THE FOSTERING OF VALUES IN A SCHOOL'S VISION AND MISSION THROUGH CURRICULUM IMPLEMENTATION IN ENGLISH

ORIGINALITY REPORT

16%	12%	6%	6%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS
PRIMARY SOURCES			
1	Terence Lovat. "Quality teaching and values education: coalescing for effective..." <i>Publication</i>	1%	
2	www.sathyasai.org <i>Internet Source</i>	1%	
3	www.curriculum.edu.au <i>Internet Source</i>	1%	
4	Submitted to University of KwaZulu-Natal <i>Student Paper</i>	1%	
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6	cortland.edu <i>Internet Source</i>	1%	
7	James Arthur. "THE RE-EMERGENCE OF CHARACTER EDUCATION IN B..." <i>Publication</i>	< 1%	
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9	catholiceducation.org <i>Internet Source</i>	< 1%	
10	Elisabeth Arweck. "Common values for the common school? Using two values..." <i>Publication</i>	< 1%	
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12	Submitted to Argosy University <i>Student Paper</i>	< 1%	
13	Xiaoman Zhu. "Moral education and values education in curriculum reform in C..." <i>Publication</i>	< 1%	
14	www.sathyasaischoolaust.org	< 1%	